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The Outlook of Missions

Volume XIII

Number 8

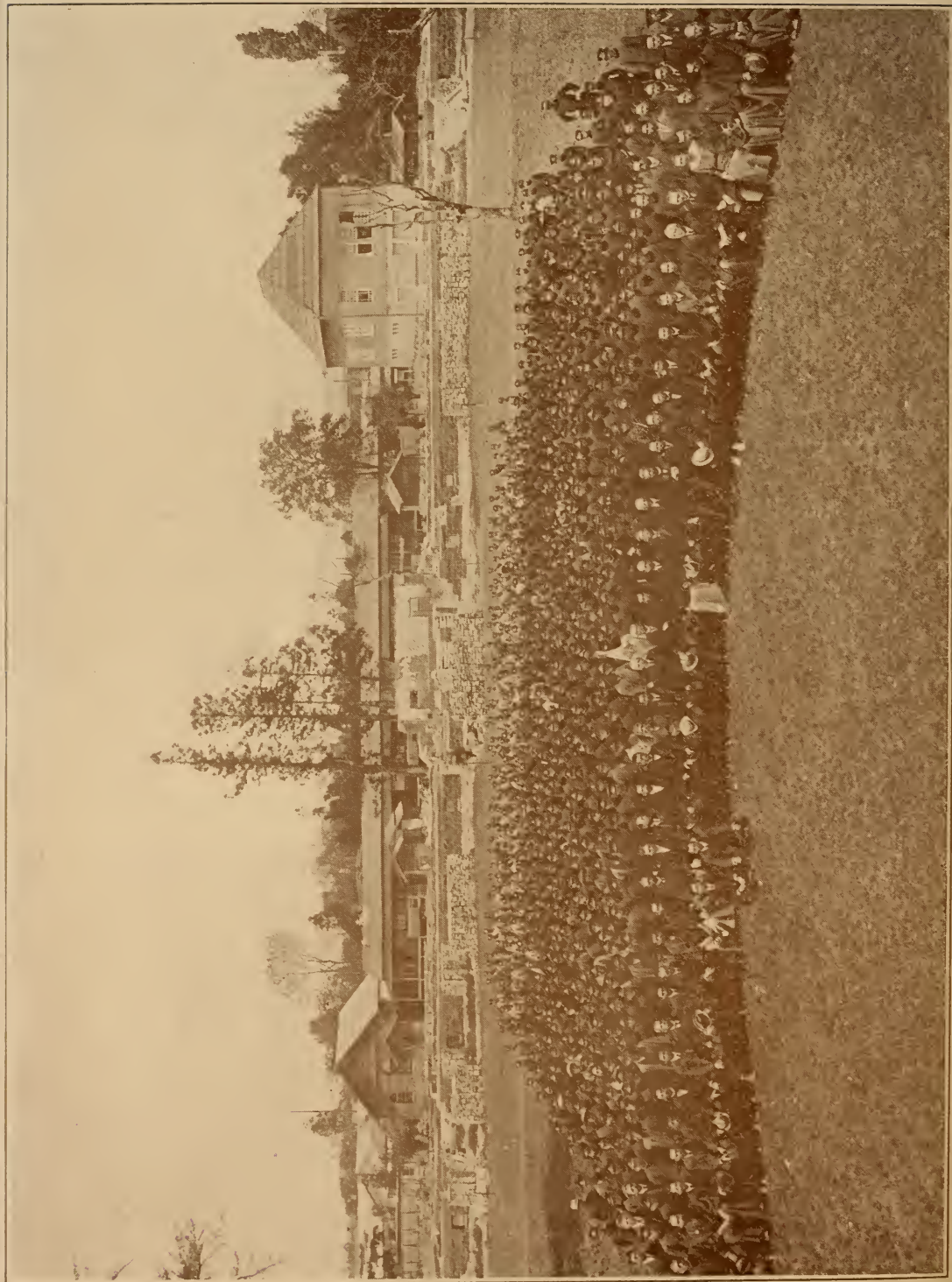
August, 1921



"To love someone more dearly every day,
To help a wand'ring child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls,
This is my task."



PUPILS OF THE GIRLS' SCHOOL, SHENCHOWFU, CHINA
Miss Rebecca Messimer and Miss Esther Sellemeyer, Teachers



TEACHERS AND STUDENTS OF NORTH JAPAN COLLEGE, THIRTY-FIFTH ANNIVERSARY CELEBRATION, MAY 19, 1921
Ruins of the Burned Middle School Building

SEP 15 1921
THEOLOGICAL SEMINARY

The Outlook of Missions

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The Quiet Hour



Then shall we know, if we follow on to know the Lord.

—Hosea 6:3

God made the laughing muscles just as well as the tear ducts, and He did not mean the tear ducts to have a monopoly. There is just as much religion in laughing as there is in crying.
—JAMES I. VANCE.

"The time is short enough at best.
I push right onward while I may;
I open to the winds my breast,
And walk the way.
A kind heart greets me here and there;
I hide from it my doubts and fears;
I trudge, and say the path is fair
Along the years."

Now we Christians believe that, just as coal and iron and art and music exist, whether or not we are adapted to them, so *God is here*—a part of our environment. Hence, we also believe that education is wholly incomplete unless it includes the adaptation of men to this higher spiritual environment; for it is only through such adaptation that one can get the best out of life for himself or live in such a manner as to promote society's greatest good.

—JAMES E. CLARKE.

From the days of Jesus and Paul the great seers of the Christian faith have seen it, not as a finished article, but as a growing movement.
—HARRY EMERSON FOSDICK.

"Make me patient kind, and gentle,
Day by day;
Teach me how to live more nearly
As I pray!"

God never works a miracle to relieve us from our obligation to use our common sense.

—PATTERSON DuBOIS.

So do not allow yourselves to be bullied out of your faith by any assertion that learning has turned its back on Christ. The greater minds of all the centuries have delighted to do homage to Him, and have found in His service satisfaction and peace.

—J. D. JONES.

Prayer is just as necessary to a spiritual man as the breath of morning is to the physical man. Praying is like breathing. Can one live as a Christian without prayer? Certainly not! We must keep open the line of communication between us and God if we are to enjoy the life of God.

—RUSSELL CECIL.

O may Thy truth most precious
O'er all the earth be spread!
Give troubled souls Thy comfort,
And to the hungry bread.
We look with longing vision
To see the glorious time
When men shall know and love Thee,
Of every land and clime.

—NATHAN DUSHANE HYNSON.

To pray in the sense of opening one's mind to God must also be a sure safe-guard to the honesty of one's mind and a constant incentive to preserve one's mental integrity.

—ALBERT D. BELDEN.

In all our planning, in our calling to service, in doing away with agencies or establishing them, let us keep in mind the great end of the Church—to make God's way known upon the earth and His salvation among all nations, and that the motive sufficient for such a task is God's mercy and blessing and conscious favor.

—SAMUEL S. PALMER.

The Prayer

GRACIOUS God, our Father in Heaven, we bless Thee that hour by hour our lives have been enriched with the knowledge of Him who graciously interpreted the infinite to our finite minds, and who in reconciling love and saving mercy, brought us near to our Father in Heaven. Amen.

—JAMES W. THIRTLE.

THE OUTLOOK OF MISSIONS

VOLUME XIII

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THE ORIENT AND WORLD DISARMAMENT

ALLEN R. BARTHOLOMEW

THERE was a time, and it is not so long ago, when the Orient did not seemingly bulk very large in the affairs of the world. The bent of travel and the trend of trade from America was towards Europe. The Continent of Asia, to many people, was a great silence. Even our geographies and our histories gave us the impression that India, China and Japan were nations that occupied only spaces on the map. Few persons felt that these nations were integral parts of the great world life. Today this situation is changing. Men are beginning to realize that the peoples in the Orient are potent factors in the remaking of the world, and in the securing of a permanent peace for the world. There is a strong desire on the part of the Statesmen in many nations to avoid, as far as possible, any future national alliances that will not include all the nations of mankind. The Call for the Conference on World Disarmament, issued by President Harding, rests on a broad basis. It is not to be an American-Anglo-Japanese Conference, but representative of the nations of the world. Personally, I have a strong conviction that the foundations for a lasting world peace can only be truly laid when every nation on the face of the globe will be actively identified in a vast Disarmament Compact. And that must include every nation from now on, whether it has been friend or foe in the past.

Why should the Orient figure so largely in the attainment of a world peace? I reply, because more than one-half of the peo-

ple of the globe live in Asia, or about 850,000,000, fully eight times the population of the United States. That vast continent is in the midst of changes—social, political and religious, that may well stir the mind, and conscience, and will of Christians in America. Sherwood Eddy says: "Asia is passing through a period of fundamental reconstruction and the molds into which she hardens will determine her whole future life. The reconstruction of Asia in these decades is the most important issue the world has to face."

The rapid progress made by the Orient, during the last score of years, can only be taken in by those who climb the high towers of observation. Let us not forget that Asia today is the real, unwilling menace to world peace. By that I mean to say, that I firmly believe that the Christian nations themselves must provoke the yellow and black races to a war before they will inflict such another atrocious tragedy upon the world. Asia and Africa are as integral parts of the world as America. These ancient peoples are a part of humanity. "Of one blood are all nations that dwell on the face of the earth." They are to be dealt with as such in the present program of world reconstruction.

Who will say that Japan is not a helper in the rebuilding of a war-torn world? The very fact that some men regard her as an object of dread is proof of her power. Consider the efficiency of her army and navy, the proficiency of her schools, the achievements in commerce, and the determination to succeed, and you will not deny

her a high place in the galaxy of nations. To the credit of Japan it must be said that she was the first Oriental nation to abolish the old isolation of Asia. There are those who maintain with Dr. Griffis that Japan is "the true middle term in the surely coming unity and reconciliation of the Orient and the Occident."

"China is the theatre of the greatest movement now taking place on the face of the globe." With an ultra-conservative people, averse to all change, she has suddenly emerged into a great republic. The nation which built the Great Wall, used the compass and gun-powder before the Christian era, the discoverer of the art of printing, the manufacturer of silks and porcelain, this great nation of scholars is rising today in the dew of its youth, in the dawn of a new era, facing a yet greater future.

The Chinese want to learn the secret that has made western nations strong in the world-things that will make them equal in their manufactures-things that will make them able to defend themselves against us in war. And do you know that China is the one formidable rival of the United States because of her size and enormous resources?

The inclusion of China in the list of countries invited to take part in the Disarmament Conference at Washington is of happy augury for the attainment of a proper and peaceful adjustment of international interests and policies in the Pacific and the Far East. All Americans should hail with delight this just recognition on the part of our President, for China is a country which looks upon the United States as a sincere friend.

India, too, is awakening. "Ten years ago it was the custom of travelers to say that India, because of her 150 languages, her innumerable castes, her intolerant religious systems, and her warring races, would never be more than a geographical term." No one had any idea that such a thing as national unity was possible. Today all over India there is a sense of nationality that portends a united India. The new life of the West is becoming a part of the people. Signs of changing conditions are seen on every side. Industry and trade vie with the temples. Village

life may still appear wholly Oriental, but when the people go on pilgrimages they are eager to travel by excellent trains, and when they visit the holy places they are not surprised to find the shrines of the gods illumined by British lamps fed with American kerosene. The great Indian poet Tagore in his *Nationalism* says: "The world flood has swept over our country, new elements have been introduced and wider adjustments are waiting to be made."

Africa, so long known as the "Dark Continent," is no longer an "unknown quantity" in the solution of world problems. She can boast of a UGANDA, emerging as a Christian nation in the heart of the continent, where the followers of Christ outnumber the pagans. Africa, too, has her mass movements, since on the Congo whole villages and tribes are seeking Christian instruction. During the World War there was found a remarkable response to the call to arms on the part of the wild tribes of this "vast unknown," indicative of a reaction of the non-Christian world in behalf of national and international righteousness.

My one purpose in thus briefly sketching the several nations in the Orient is to give us in some measure an idea of their solemn potentialities for good or evil. The World War has been opening the eyes of the Orientals to the weaknesses of the West. To the people of Japan, China, India and Africa, the war was a gigantic course of education. "For one thing, millions of Orientals and negroes were taken from the remotest jungles of Asia and Africa to serve as soldiers and laborers in the White Man's War." Asia and Africa today know Europe and America as they never knew them before, and we may be sure that they will make use of their knowledge. And the startling fact that we do well to keep ever before us is that the present Orient, strange as it may seem to us, is mainly the result of influences from Europe and America permeating it for the past one hundred years.

One of the greatest blessings that has come to us out of the World War is that it has taught us to think of the whole world. We are a part of the life of the world. There is no nation in the world

today that occupies such a unique position as our nation. The eyes of the whole world are fixed upon us. Some of the nations are appealing to us for bodily relief, others for spiritual redemption. We are in a position where we can render a real service to humanity. Indeed I heard Sir Philip Gibbs say in his lecture on "What America means to the world," that "America must decide the fate of the world." From all we know and see and feel of the conditions of the world, it is plain that "American character as well as American enterprise is going to be put to the test." America is today the hope of the world and the great work of world reconstruction presents to us the opportunity of the ages. This is also the great opportunity for missionary work for the men of all nations are turning to the Christian Religion as the only thing that can satisfy them.

I have a profound sympathy for the present attitude of Japan in her insistence on a world wide policy of the "open door" and equal opportunity for all. The doctrine of "the open door" in China has made Secretary John Hay immortal. But can America, or any other nation, consistently demand an open door and equal opportunity in the Orient and keep the door closed

to trustworthy Japanese or Chinese immigrants? We ought not to put up the bars against immigration, first, because we can, and second because we ought to care for every worthy immigrant who seeks refuge here. I believe that the God of Nations has set the Gate at Ellis Island in the East and the Golden Gate in the West ajar until He has taught the Christians in America to take care of the strangers that are within the gates, instead of trying to shut them out, and thus prove to the whole world that we are able and willing to accept the grandest mission of the ages and help solve the problem of humanity.

"Above all nations is humanity." This was a saying of Plato, the great philosopher of his day. At no time in the world's history is its restatement more necessary than in our day. While the citizens of a nation should be loyal to that nation, yet the progress of the ages has been such as to break down the barriers between the nations, and to make all races neighbors. The world is one big neighborhood. The spirit of the age is to bring all mankind together in a common life and for a common purpose. Where the mind of Christ rules, the strong will support the weak.

THE NEW MISSIONARY AND HIS PERSONAL PROBLEMS

By REV. D. B. SCHNEDER, D. D.

IT is only with much diffidence that an older missionary can respond to a request to write on a subject like the above. The problems that confront the new missionary of today are largely different from those of people arriving thirty or forty years ago. Moreover, every new missionary must in the main hew out his or her own pathway. That is God's way for us all. When it is said that "experience is the best teacher," it is one's own experience that is meant; not that of others. However, because there are at least some problems that are much the same as they always have been, and because an older missionary's viewpoint may afford at least some suggestions, it may not be entirely in vain to make the attempt.

1. The period of language study. Most

missions now give their new missionaries one or two years in the excellent language school in Tokyo. The establishment of this school has been a great forward step. No longer as of old need the newcomer flounder through years of effort, without any definite plan, with poor and irregular teachers, and only fragments of time, to acquire a passable knowledge of the language. However, like most good things, pursuing a course of study in the language school in Tokyo has probably also some points of disadvantage. There are many distractions in so large a city, and in the good fellowship that naturally comes to prevail among so many young people thrown together for a common purpose. And in view of the fact that the task of acquiring the Japanese language is one of the stiffest intellectual propositions that

the human mind can tackle, this is a serious matter. The new missionary must choose between sternly warding off these distractions within reasonable limits, or going through his missionary life crippled because of the lack of a good knowledge of the language. If he fails to get a good, solid grip on the language during his time in the language school, he **will** probably never succeed in doing so afterwards.

2. The question of a career. After the term of language study is over and the actual work is tried, the disturbing question may come, "Is there really enough of a career for me in Japan to justify me in spending my life here?" It is not a new question; it has been coming up in the minds and hearts of new missionaries during the past thirty years or more. Some have answered it negatively and have gone home, or failed to return after their first furlough. A few years ago the writer was present at a small group conference of mostly older missionaries, and the question was raised: "Would you encourage your own son to become a missionary in Japan now?" and the answer was not promptly nor unanimously in the affirmative. There are many conditions that are peculiar to Japan. Here all the principal denominations are represented by strong native churches with able and aggressive Japanese leaders, who seem to need little guidance from the missionary. Many of these leaders are better read than the missionary; they have long and successful experience in the service; they have the advantage of preaching in their native tongue, and of course they know their own people, with their literature, their traditions, and their customs as the missionary can never hope to know them. Even the older missionaries have a less and less significant place in the deliberative gatherings of these denominational bodies. How then can the new missionary hope to have a standing and a sphere of influence sufficient to justify him in investing his life here? In educational work he is needed for the teaching of English, and for some other kinds of special work. But in all other lines— theological, literary and scientific, Japanese young men are working up and getting ready to assume responsibility and leadership. Is there then

really a place and a career for a promising young life in Japan? The true answer is in the affirmative. Or, rather than to say that there is a place and a career for every one, it is perhaps more correct to say that every sincere missionary can *make* a place for himself or herself here. Ecclesiastical organizations may not offer a wide open door, but the hearts of multitudes of individuals that are "as sheep not having a shepherd" are wide open to every sincere and earnest effort to bring Christ to them. A truly sincere and Christ-like missionary life is irresistible, and will make its way and develop a career of marvelous usefulness surely. This may not mean position in ecclesiastical organizations or educational or other institutions, but that matters little. Nor may the career look big in the eyes of men. It may not yield glowing statistics, just as Christ's did not. But it may nevertheless be eternally effective, as Christ's was.

Then there is the call of the tremendous need. With this awakened, this advanced, this powerful nation of the Orient, loosening morally in every fibre, yet vaguely seeking after God as never before, with less than one two-hundredths of its people saved, there is an appeal that puts to silence the question of a career. There is need of and a career for *every one*, missionary or Japanese, that can lend a hand, and every one that does really lend a hand is welcomed and appreciated more and more. Too often the call for new missionaries appears mainly as a call to man some unoccupied station or to fill some vacant teaching position; this is far too shallow. It is the deep, underlying spiritual need that constitutes the real and the mighty call.

3. Attitude toward the people. Next to a missionary's own personal consecration, the ability to strike the right chord with the people is vital to success. Broadly speaking, the missionary must love the people; but something more concrete than this is needed. The missionary must in his sympathies be with the people and one of them. For our salvation "the Word was made flesh and dwelt among us." That is the key to all missionary success. He must try to know the people—their history, their literature, their traditions,

their customs, their idiosyncraciez, their superstitions, their household life, their everything. And he must try to understand and also appreciate. A veteran Indian missionary said, "Not only love but also appreciation is needed." He must interpret things in the better rather than the worse light. He must have an eye for the good and the admirable rather than for the evil and repelling. It is better to be sometimes deceived than to be always suspicious. This does not mean shutting one's eyes to the faults of the people, nor to the appalling amount of sin and misery that prevails. It is because these things exist that the missionary has come. But it is far better to be positive than negative. It is not good to spend too much time lashing and trying to drive out devils. It is not good to criticize too much, especially in private, in the social circle; and above all should the social occasion or the gathering about the family board never become characterized by ridicule of the Japanese people. Such indulgence poisons the heart of the missionary and makes it impossible for him to be toward the people what he ought to be. A father knows the faults of his child, but he speaks of them with regret. The missionary has given up all things, and has come to Japan for just one thing, namely, to win the people of this land for Christ; whether they are good or bad, lovable or unlovable, or whether some are good and some bad, some lovable and some unlovable, is all a matter aside. It is for the missionary to keep his eye steadily on the one goal.

That the Japanese people are intensely nationalistic is something to be reckoned with. The missionary need not lay aside his nationality for the sake of working in Japan. But he must be sympathetic with all good national aspirations, and he must lay aside all feeling of national or race superiority. He should be just a humble witness for Christ associated with other witnesses for Him. And he should aim to think justly and impartially of international questions, whether they affect his own country or not. Instead of being narrowly nationalistic he should rather strive to be supernationalistic, frankly viewing all international relationships



REV. DAVID B. SCHNEDER, D.D.

from the lofty standpoint of right and fairness.

4. Getting along with fellow-workers. Missionaries are people of strong convictions, otherwise they would not be missionaries. Also there are wide differences of temperament, education, doctrinal views, and nationality among them. Often people naturally uncongenial to each other are obliged to live in the same house or in close proximity. They are thrown together in the same organizations. They get deeply interested in their work, and with the chronic scarcity of funds, their interests frequently conflict. At the same time nerves are often tired, the strain is great, and health is not always robust. Hence it should not be a surprise to the new missionary to find that the harmony on the missionary field is not absolute, yet for the missionaries' own spiritual welfare and effectiveness, for Christ's sake, and for the sake of a Christ-like example before the people, harmony is most necessary. For the maintenance of such harmony daily grace is needed. The gospel of the Sermon on the Mount must be practiced literally. The golden rule must be obeyed. And in addition it is always wise to go on the presumption that if we must exercise forbearance toward others, they also must exercise the same virtue toward us in perhaps even larger measure.

5. Side-tracking influences. As stated before, the one thing for which the missionary comes to Japan is to win the people of this land for Christ. To do this, and to establish and advance the King-

dom of God is the high and holy aim. In as far as he attains to this object his life is successful; in as far as he fails to do so it is a failure. But there is a multitude of influences that are constantly working to get between the missionary and his aim. In the first place inasmuch as the missionary is human, all sorts of false aims tend to intrude themselves. Trying to become popular among fellow-missionaries, desiring to be prominent, ambition to attain to positions in organizations or institutions, are all side-tracking influences that hinder the missionary in attaining to his highest goal. Then, secondly, there is constant danger that the missionary's interest and strength may become absorbed in the means for the attainment of his end rather than in the end itself. Committee work, machinery, administrative duties, the erection of buildings, the development and running of organizations and institutions are all necessary, but they are exceedingly apt to usurp the place of "the one thing needful" in the thoughts of the missionary. This is the preaching of an older missionary not only to new missionaries but also to himself. Keeping the organization going, getting it to reach out farther, putting it on a permanent basis, are all necessary, but they are apt to absorb not only the strength but also to captivate the heart of the missionary.

"The work," "success," "the class," "the association," "the school," may all stand as walls between the missionary and the hungering souls of men, women and children. So far as missionaries are obliged to work for and through organizations and institutions, it must be their supreme endeavor to make their heart-throbs felt through these things and by means of them.

6. The missionary's spiritual life. Japan has never before been so much in a mood to disregard all distinctions of name or doctrine or tradition, and welcome anything that offers power, real moral and spiritual saving power. The people, young and old, want that, and they do not care much where it comes from or by what name it is called. However, an increasing number are coming to believe that the power they are seeking is Christ. Therefore as never before the missionary

is called to be one from whom not merely the Christ teaching but the Christ power goes out. In order that this may be the missionary himself must have the power. He must go forth daily in the power of the spirit. For this his own devotional life must be full and deep and sincere. Morning by morning he needs to meet God face to face and receive His touch, before he faces men. It is so easy to drop down from the high plane of a real Christian life, filled with its precious contents of faith, hope and love, of peace, joy and strength on to the lower level of perfunctory prayer, professional, mechanical work, and an empty, unhappy and powerless life. To give power it is necessary to live in close touch with the Source of power. "Without me ye can do nothing." The service of the missionary is preeminently spiritual, and in order to render spiritual service he himself must be genuinely and sincerely spiritual. But to be spiritual he must give things spiritual large room in his soul life. Otherwise spirituality is a psychological impossibility.

"Not as though he had already attained" can the writer write the above. He can only hold up the ideal, not only for the young but also for the old—for us all. But he would add his conviction that the realization of the ideal has never been so imperative as now. A desperate world is calling to the new missionary. Christ is looking to him.

Sendai, Japan.

Oh, the generations old
Over whom no church-bell tolled,
Christless, lifting up blind eyes
To the silence of the skies!
For the innumerable dead
My soul is disquieted.

Christ the Son of God hath sent me
Through the midnight lands,
Mine the mighty ordination
Of the pierced hands.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Installation of Rev. E. F. Evemeyer

A unique and impressive service was held July 10th in the old, historic First Reformed Church of Easton, Pa., when the Rev. Edward F. Evemeyer was installed as Superintendent of Missions on the Pacific Coast. The Board of Home Missions was represented by the General Secretary, who preached the sermon, based on Exodus, third chapter, fourth verse; also by Dr. J. C. Leonard, who conducted the Installation Service, and by Superintendent D. A. Souders, who had charge of the Devotional Services. A large congregation of the members of the First Church, and friends of Rev. and Mrs. Evemeyer were present. Great interest is shown in this new field of service upon which Mr. and Mrs. Evemeyer are entering. The territory covered by this new department comprises the vast empire west of the Rocky Mountains. The seven States sloping to the Pacific comprise an area of 717,000 square miles, greater than

Michigan, Wisconsin, Ohio, Indiana, Illinois, Minnesota, Iowa, Nebraska, Kansas, North and South Dakota. The combined population is 23,623,535. The world's civilization is apparently shifting its center to the Pacific Coast. For many centuries it centered around the Mediterranean Sea, then later on around the Atlantic Ocean, and now it has shifted to the Pacific Ocean. By this move, the Reformed Church becomes actually a National body in its organization. Brother Evemeyer constitutes the link between our work in America and in the Orient. Thus he serves as a tie between our Home and Foreign Mission work.

Whitmer Memorial Fund

The Board of Home Missions at its Annual Meeting decided to set apart the offerings on Home Mission Day next November, for a Memorial Fund in memory of the late Superintendent A. C. Whitmer. Nothing could be more appropriate



REV. EDWARD F. EVEMEYER



MRS. EDWARD F. EVEMEYER

than this. Superintendent Whitmer was connected with the Board of Home Missions from 1886 to the time of his death, December, 1920, a period of 34 years. He was the father of our Church-building Funds, and to him, more than to any other man in the Church, must be credited the success of this great department in our work. The Memorial is to be \$25,000. The Fund is to constitute the one thousandth Fund on our list. We now have 816. Sunday-schools and congregations should plan to observe the second Sunday in November as Home Mission Day and should arrange to raise an amount of money that would be a worthy expression of honor due to this worthy saint who has now gone to his eternal reward. There are Sunday-schools and congregations, as well as individuals, who could raise a Church-building Fund in connection with this Memorial Service. In due time, the Board of Home Missions will supply all the Sunday-schools in the English Synod with a suitable program to be used on Home Mission Day.

Home Mission Notes

The biggest reduction ever assumed by a Mission under the Board, was that of the Japanese Reformed Church in San Francisco, when that Mission expressed its readiness to relieve the board of an appropriation of \$1100 towards the pastor's support.

* * *

The property in which the Japanese Mission in Los Angeles has been housed ever since its organization, was recently purchased by the Board of Home Missions. This makes an ideal location for this Mission. The property was formerly used as a saloon. It has now been converted into a place for religious work. It will answer the purpose for the present, but eventually it must be replaced by a more substantial and commodious edifice in which the Mission will be housed.

* * *

At the recent meeting of the Tri-Synodic Board, the First English Mission of Los Angeles was transferred to the General Synod's Board. This Mission was organized by the Tri-Synodic Board sev-

eral years ago, and is in charge of the Rev. G. Von Gruening. It was felt that the interests of the Mission could be more satisfactorily served under General Synod's Board, than under the Tri-Synodic Board.

* * *

The General Secretary attended the meeting of the Tri-Synodic Board at Indianapolis on July 12th and 13th. This Board is conducting Home Mission work in the bounds of the Synod of the Northwest, of the Southwest, and of Central Synod. It has under its care 64 Missions, with a membership of 5,435. The Indian work near Black River Falls constitutes a very important part of this Board's effort. This is in charge of Rev. Jacob Stucki. The territory covered by these Synods constitutes one of the greatest Home Mission fields in America. The time is at hand when the entire church, instead of three Synods, should throw its Home Mission effort and money into that vast area.

Annual Meeting Board of Home Missions

THE annual meeting of the Board of Home Missions was held at headquarters in Philadelphia, July 7th and 8th. All the members of the Board, except Rev. G. D. Elliker, were present. There were also present Dr. T. P. Bolliger, of the Tri-Synodic Board of Home Missions, and Mrs. B. B. Krammes and Mrs. E. W. Lentz, representing the W. M. S. of General Synod. The Executive Committee met prior to the Board meeting and transacted a lot of detailed business, thus enabling the full Board to deal with larger questions of policy and program.

The following resignations were accepted: Revs. Howard A. Robb, Hanover, Pa.; W. A. Alspach, Lima, O.; Roy E. Leinbach, High Point, N. C.; H. S. Nicholson, Larimer, Pa.; A. Casselman, Wilton Junction, Iowa; W. H. McNairy, Lincolnton, N. C.; Miss Grace Martin, Deaconess, Detroit, Mich.

The following were ordered to be commissioned: Revs. L. S. Hegnauer, Tamms, Ill.; J. C. Schulz, Mt. Carmel, O.; H. S. Nicholson, Grove City, Pa.; E. S. LaMar, Christ, Pittsburgh, Pa.; N. H. Fravel,

Marietta, Pa.; W. H. Snyder, Grace, Hanover, Pa.; W. H. McNairy, West Hickory, N. C.; Miss Irene Virag, Indiana Harbor, and Whiting, Ind.; Miss Lulu Weseman, American teacher Japanese Mission, San Francisco, Calif.; Miss Dorothy Karlson, Winchester, Va., and Miss Jessie Miller, Rochester, N. Y.

The following new Missions were enrolled: Plymouth, Pa.; West Hickory, N. C., Second, Lexington, N. C., Detroit, Mich. The First Church, Los Angeles, was transferred from the Tri-Synodic Board to General Synod's Board.

The following Missions went to self-support: Vandergrift, Pa., Ridgewood, Brooklyn, N. Y., and Warren, Ohio.

The report of the Treasurer showed net receipts for the year in the general fund of \$191,107. This is an increase of about \$4,000 over the receipts of the previous year in this department. The expenditures were \$197,802. The net receipts in the Church Building Department were \$164,081, as over against \$50,952 of the previous year. Of this amount, however, \$107,514 was received in cash from the Forward Movement. In addition to this there was received from the Forward Movement in Liberty Bonds \$59,308, making a total from the Forward Movement of \$166,823. Of this amount, the Board has already distributed \$60,871. At this meeting it voted to the Missions \$81,150 additional. Prior to this meeting it had voted \$51,800, which has not yet been distributed. It will be observed from these figures that the Board is dealing in large finances and will have to depend absolutely on receipts of the Forward Movement to finance its greatly enlarged work in the Church Building Department.

During the year the Board enrolled exactly 100 Church Building Funds. There are now 816 Funds on our list. The Treasurer's books show that of all the moneys received in the General and Church Building Fund accounts, 87.8% was directly invested in the Missions and Church buildings, 6.2% was for office and executive expense, 2.7% for education, including the Summer Missionary Conferences, the OUTLOOK OF MISSIONS and the Mission Study Department, and 3.3% for general expense, principally interest. In addition to

the gifts voted out from the Forward Movement Fund, there were several substantial loans granted. The Superintendent of the Church Building Department also reported that the Los Angeles property for our Japanese Mission had been purchased for \$15,500; that a lot for a new Mission in Indianapolis had been bought for \$4,400; that a house in Woodhaven had been purchased for our Jewish Missionary, and also a house at Rosedale, Pa., for our missionary there.

The several departments made their reports, as also did the Commissions on Evangelism and on Social Service and Rural Church Work. All of these show great activity in their respective fields of work.

A new department was created to be known as "The Department of the Pacific Coast," and the Rev. E. F. Evemeyer, of Easton, was formally elected as Superintendent of Missions on the Pacific Coast. This will extend the work of our denomination in an organized form across the continent and will serve as a connecting link with our foreign work in Japan and China.

The Board resolved to establish a suitable memorial to commemorate the work of the late Superintendent A. C. Whitmer. It was felt that this tribute should take the form of a substantial Church Building Fund, amounting to \$25,000. Consequently, the Board decided that the next Home Mission Day offering on the second Sunday in November should constitute a memorial fund to the amount of \$25,000. It shall also be listed as the one thousandth Fund. Proper efforts are to be made to secure the 184 Funds still needed to reach the thousand. This should be accomplished by December 8th, 1921, which is the first anniversary of Superintendent Whitmer's death.

From the above statement of facts and conditions, the Church will observe the growing work of Home Missions and the ever-increasing problems which such work entails. The appropriations for the missionaries for the current year occupied considerable time. There were many requests for increases, some of which could not be granted, while others could not be declined. Our Japanese Mission in San

Francisco assumed a voluntary reduction of \$1,100. This Mission has less than 100 members, but sets a fine example in their effort to support their own pastor.

With the full payment of the apportionment, with an ever-increasing number of Church Building Funds, together with the receipts of the Forward Movement, the work of Home Missions may be carried forward successfully during another year.

Department of the West

REV. JOHN C. HORNING, D.D.

THE year has been one of readjustment and reconstruction—a readjustment to a new and changing condition, a reconstruction of needs of the various fields of Missionary activity. The idea of practical service in the community is more and more dominating the program of our Mission Churches. To the spiritual worship which is central and all-pervasive, there is being added emphasis to religious education as provided by Religious Day Schools, and Daily Vacation Bible Schools, and to these is given a new motive and method of personal salvation through which we may achieve a social salvation that will affect all the relations of life. This intensifies the zeal and effort for serving the community in which the Mission is located.

The general discussion and programising of Church union has on the other hand had an unsettling tendency in the West. The federating of local churches and the desire for united efforts in the form of community churches with a rather vague idea of what that means in practice and consequence is taking an increasing hold on lay leaders in small towns and villages and is not absent in City Missions. There has been a consequent weakening of denominational loyalty and attachment and a reaction in the minds of the Missionaries to the effect that unless we have an adequate material equipment for aggressive work, or well trained workers to carry on the work, we shall forfeit our rights and place in the particular field. This pressure is felt in the Interior Synod by our devoted Missionaries. It tends to unsettle some, but for the most part our men stand

by the work with an admirable devotion that deserves our fullest support.

The improvement of present plants and the providing of needed new equipment together with parsonages that will relieve our Missionaries from anxieties about living quarters—these matters present themselves to the Board at this time with peculiar urgency. With these provisions our Mission work in the Department of the West will take on added interest and progress.

As evident assurance of this we have marked increases in membership and offerings during the past year. The increase during the first quarter of 1921 in Ohio Synod was 14 per cent plus, in Interior Synod 14.3 per cent.

The Mission churches of this Department have made a strong showing in the Forward Movement. Ohio Synod's Missions practically subscribed 111 per cent and those of Interior Synod are very near the 100 per cent. It may be of interest to add that 2 of the 5 Classes of the Interior Synod went over the top in the Forward Movement, and these are two of the five Classes in the whole church that went over the top.

The total per capita contributions of some of our Missions makes an admirable showing. The offerings in our Omaha Mission for all purposes during the year per capita were \$37; in the Kansas City Mission \$40, and in the St. Joseph Mission \$46.

The increasing emphasis given to the Daily Vacation Bible School is demonstrating the importance of this added facility for religious education. In the month's duration of these schools two to three times the amount of religious instruction given in our Sunday Schools during a whole year is provided. We feel the urgency of these schools, especially in our city Mission Church. The provisions of the Sunday School Board together with this Board make this advance in efficiency possible.

The work of deaconesses or Church workers is becoming a factor of increasing importance in industrial Mission centers. The services of such workers in Detroit, Gary, Chicago, Kansas City, and Denver in personal and social work as well as in

supervising work among young people demonstrate these intensive efforts. This enlarging sphere of service intensifies the challenge for young women of ability, tact and devotion, who will give themselves to this specific sphere of service.

We have considered anything done for the furtherance of the Forward Movement as promoting the cause of this Board, which we are particularly serving. I have given large portions of time and effort toward presenting the moral and spiritual objectives and in promoting the financial canvass. With the approval of the Executive Committee, I have at the request of the Forward Movement Commission, become directly connected with the movement in the capacity of Secretary of the Synod of the Interior.

The Missions in the Department of the West are well supplied with pastors. In Interior Synod we have no enrolled Missions without pastors and in Ohio the two vacant Missions are in prospect of being supplied with regular pastors in the near future.

I have delivered 109 sermons and addresses and held some forty conferences with pastors, consistories and workers, and traveled by rail over 28,000 miles.

Department of the East

REV. JAMES M. MULLAN

DURING the past year I was engaged continuously in the work of my department dividing my time, however, by your order, since last October, with the work of the Commission on Social Service and Rural Work. I have given about sixty per cent of my time to the Department of the East.

There are eighty-two congregations or charges under my supervision at this time. During the year I made ninety-three visits to these missions, getting into sixty-three of them and holding conferences with the consistories of forty-five. I have been in the pulpits of nineteen self-supporting churches and in all I delivered one hundred nineteen sermons or addresses. I held conferences with the pastors and delegate elders from the missions in each of the three synods in my field during the time of their annual sessions last fall. Pro-

vision has been made for an Institute Hour at the summer conferences this year with the missionaries for the consideration of missionary problems for the benefit of the conference.

I carry on a considerable correspondence with the Missionaries. During the past six months this has amounted to four hundred letters and constitutes about half of correspondence of our office.

Thirteen of the missions became vacant during the year; these have all been filled with two exceptions and I regret to report that one of these has been vacant nearly a year—the Jenner Charge, and the other—State College, nine months. We have no immediate prospects of filling either.

For the missions reporting to date the total net gains in membership for the year were eight hundred seventy-three. The finances for the year have been good, but the depression in business and unemployment is beginning to be severely felt in the missions in the industrial and railroad centers, such as the Pittsburgh district, Altoona area, and Bethlehem. Consequently, few reductions in the appropriations are asked and in some instances increases are requested.

Daily Vacation Bible Schools are being conducted in eight of the Missions of the department, six of which are receiving aid from the Board for the same.

One mission has gone to self-support, First Church, Vandergrift, Pa. This congregation goes to self-support with a fair equipment—a brick two-room building, including a basement used in part for Sunday School and social purposes. It possesses a parsonage secured by aid of the Board through the Forward Movement. The congregation is without debt. The salary is \$1,800 and parsonage. Applying the “par” standard of the Interchurch World Movement for missionary promotion to this church of its thirty-one points of efficiency I should answer:

Unqualified affirmative.....	21
Partial affirmative.....	9
Negative	1

31

Two missions were added to the roll in this department during the year, both of which were organized congregations of sev-

eral years' standing—West Milton, Pa., and McAdoo, Pa. The latter is strictly a missionary project, being the only Protestant church in the midst of six Catholic churches in a community of 3,500 people. West Milton represents a type of small town church with divided responsibility for the religious and social life of the community with fair prospects of developing into a self-supporting church within a few years by adequate aid now. There are many churches situated similarly to that of West Milton that will come before the Board for consideration. They involve a question of missionary policy on the part of the Board that ought to be decided soon.

The Whole Home Mission Field

BY ALFRED WILLIAMS ANTHONY, LL.D.
Executive Secretary of the Home Missions
Council

THE whole Home Missions field includes properly every agency and every influence, whether religious, moral, philanthropic, or political, which affect in any manner the welfare of people, and help bring in the reign of Jesus Christ in America. The field may be defined, and described, in at least a half dozen ways:—

1. *Geographically*, a line drawn around all of the forty-eight states, and then extended to include Alaska, the Sandwich Islands, Mexico, Gautemala, El Salvador, and the West Indies, (meaning Cuba, Porto Rico, Hayti and Santo Domingo), will make the physical outlines. Mexico, Gautemala and El Salvador are included because one Home Mission Board (the Baptist) works there. Other denominations work in Mexico, Gautemala and El Salvador, through their Foreign Mission Boards. The geographical extent is about one-sixth of the land area of the earth.

2. So far as *racess* are concerned the Home Mission field includes the Indians, who have been rightly called "the first Americans," Eskimos, Mexicans (some of whom, of original Spanish stock, lived in New Mexico, Arizona and Southern California, before any other white man came, and others of them by the thousands have migrated into the states during recent troubles); the Orientals (in-

cluding Chinese, Japanese, Hindus, Koreans and Armenians); New Americans of every stock; Jews; and Negroes, the last numbering about twelve millions with problems becoming nation-wide.

3. All of these people present Home Mission problems arising from their *various conditions*. Some are crowded densely in great cities; others are scattered and isolated on the open countryside; others as laborers toil in huge industrial enterprises; some live in lumbering and mining camps; others are the roving hand-workers who follow seasonal occupations in the harvest fields; and so we have the urban, rural, and industrial problems; and the problems of the migrant groups, perplexing problems, fraught with good or ill, as they are solved by the Christian principles, which workers in the Home Mission field may apply or are left unsolved.

4. Then the Home Mission field is divisible into the *Religious groups* which are involved. Protestants, constituting more than one hundred denominations pushing each its own propaganda, are nevertheless learning to co-operate in great interdenominational undertakings. The Roman Catholics, especially since the war, are showing missionary zeal and enterprise in new undertakings of a social and philanthropic character. Jews, both orthodox and liberal, have awakened to a need of ministering to their three and a half million of people in this country. Mormons send out missionaries, two by two, in large numbers into practically all states of the Union, and Socialism, really a religion now to many of its advocates, has assumed threatening aspects. In the midst of all these types of religious belief and practice the Home Mission worker seeks to make known the essential message of Jesus Christ.

5. *The Methods employed* are various. Churches and Sunday Schools are established by itinerant preachers and colporters, and are sustained by missionary pastors. Mission stations and community houses seek to reveal the Christian life in foreign settlements and slum areas. Schools are founded, books, periodicals and literature published; conferences held; and

social services rendered of almost every description, with the intention of adapting the message of Jesus to every human need in every possible condition.

6. *The agencies* at work are almost beyond enumeration. Almost every church as it seeks to build itself and minister to its own neighborhood, is a Home Mission organization. Churches combined as associations, conferences, conventions, presbyteries, synods, districts, and dioceses, carry on extensive missionary work of almost every kind. Denominations have national societies, bureau, and boards; and these in turn unite in an interdenominational Home Missions Council, and Council of Women for Home Missions, to correlate and co-ordinate the diverse efforts for the greatest efficiency, without conflict and waste. Then there have come into existence usually on individual initiative, a host of interdenominational, or undenominational, bodies, working in the Home field as an ally to the churches, aiming to improve conditions of health, or to heal the sick, or to relieve poverty and suffering, or to meet the needs of children, the aged, the unemployed, and other needy classes. These are all working effectively in the Home Mission field, as are also organizations like the Young Men's Christian Association, the Young Women's Christian Association, the Woman's Christian Temperance Union, the Salvation Army, temperance societies, educational institutions and similar organizations.

The Whole task is to make the United States as a nation, and the people, as individuals, Christian.

THREE URGENT ASPECTS OF THE TASK

Three aspects of this task are just at present prominent and urgent:—

1. *The principle of co-operation* is taking the place of unlimited competition. Partisan cries may still be uttered, and sectarian advantages may still be sought; but the exclusive and selfish spirit is less winning and is winning less than ever before. The practice of co-operation which was compelled by the war has strengthened the passion for co-operative action which has been coming to expression for almost half a century. The Inter-church

World Movement had its phenomenal growth, not because it was new, but because opportunely it embodied this leading desire. Men know that all well-wishers for humanity, and all unselfish servants of mankind must be allies.

2. *The discovery of neglected areas and of unperformed service* has aroused the conscience of churches. Townships have been found which are reverting to paganism, because in our sectarian zeal we have left them open to dissension and strife. City blocks have come to light which are as destitute of religious services, and in some instances of the ordinary moral and physical safe-guards, as though they were in the midst of African jungles. Large groups of workers have been reported, who because cut off from the humanizing influences of Christian society, nurture convictions inimical to all forms of orderly government. It is becoming apparent that Christianity has not yet won the earth, and that Christians here in America must be on the alert.

3. Then there is the important problem of *living in right relations with races and classes*. More than half a million of negroes have migrated from the southern cotton fields into northern industrial centers, seeking higher wages and better social conditions. The North has shown itself unprepared to receive them. Between Gentiles and Jews hatred exists; and each treats the other contemptuously. Labor and Capital distrust each other. The rich and the poor fail of mutual understanding and fellowship. In a great city people who live on the same street, or even in the same apartment house, do not speak, because they do not care to know each other.

All this must change. Jesus was the incarnation of love amongst men. He had compassion. He showed sympathy. His life must be re-incarnated in mankind. This is the solution of the problem of *living in the right relations with races and classes*; that is the greatest present task in the whole Home Mission field.

Be generous in thought, word and deed. It is so easy to find fault and to censure when mistakes have been made or wrong has been done.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK**Rev. James M. Mullan, Executive Secretary****RECOGNITION FOR RURAL PASTORS**

By ROLVIX HARLAN, D. D., Secretary of Social Service and Rural Community Work

From American Baptist Home Missions Society

A RECENT letter written by a faithful and successful village pastor describes his methods of work and the measure of success he is having, but contains also the following trenchant paragraphs:

"I have a serious charge against our denomination and one which I feel may be made against all denominations. I say it without the least acrimony, yet I wish I could say it so that it would get to the very center of the leadership of our denomination. The first charge is that a man may be put out in one of these isolated fields, and work his life out and die with mighty little concern to the rest of his ministerial brethren and the general workers. Nothing is done to minister to his spiritual needs; no association has been formed to build up his life and character so as to fit him better to meet the big task thrust upon him. None of the old prophets of Israel could feel more desolate in his isolation among the powers of evil or material engrossment of his fellows than the pastor of some of our rural fields. He is deplorably underpaid and no consideration is given for the sacrifice that he makes. Yet this man is entrusted with foundation building for our national life and civilization.

"A second charge is that the denomination has given thought to the missionary who enlists under our boards, whether home or foreign. Their personal welfare is looked after in view of the greatness of the work they do. This is right, justice demands it. Then when certain service has been rendered, those qualified for other tasks have a chance for them, but the man who enlists for country work makes a sacrifice to enter this line of duty. If he would ever come to anything better he must get out of this line of service. In

my judgment we should deal with brethren volunteering for rural service much as we do the missionary. Give them recognition. Then could we hope to get a man of character and qualifications demanded for such work."

This complaint strikes at the root of the whole rural church problem. That problem is one of adequate, contented leadership. I of course do not think that every complaint of Christian workers should be taken at face value. Nor do I believe in coddling the ministers and bringing them to feel that they are a badly abused lot of men. It is estimated by one who made a close study of a large number of rural churches and ministers in New England that more than half of them are inefficient through laziness or something that is a near approach to it—say effortlessness. The case is not at all in favor of the rural pastor.

If, however, we are to maintain upon the land a population living in accordance with the best American ideals, we must have a contented and efficient leadership. The pastor is a logical leader in teaching the people to utilize their own resources to the utmost in developing personal character, and building institutions that minister to the common life. Church organizations, especially those charged with administrative duties, must recognize the rural pastor's situation and his peculiar difficulties. The rural pastor is fearfully isolated. Very few proportionately are ever able to attend our national conventions or our larger and stronger conferences, although seventy-five per cent. of all our pastors are rural. Some method must be devised in addition to Reading Courses and Book a Month Clubs to bring the best things to the rural pastors by way of inspiration. It would

be a great service to village and open country preachers to have opportunity to exchange now and then with city pastors. It is not altogether inconceivable that urban pastors might receive some benefit from this process. A "rural conference" at every State convention and at most of the associational meetings would give opportunity to rural pastors and leaders to be recognized properly.

The danger of the rural pastor is that he rusts out rather than wears out. He lacks a vital inspiring personal and psychological contact with his brethren and he is in danger of undergoing personal deterioration.

Our present standards of mass evangelism tend to discredit the slower methods necessary in rural districts where high pressure evangelism is well nigh impossible. Additions to the membership come infrequently and in small numbers. The rural pastor is not rejoiced as often as he desires, by the coming of new life and new ideas into the church. It is the same little squad that faces him time after time. It grows monotonous. With our present undue emphasis on the matter of additions to the church as the one and only criterion of success, it is small wonder that most rural pastors feel that they are failing, and that their effort is yielding too small results. We must recognize that the kingdom is the inclusive concept in Christian work. Any definition of evangelism that does not include character building and education is likely to disparage the unspectacular but necessary work of the rural church. In our present social order, fighting against evil whether in individuals or as a factor in a social situation, and helping build a better community must be recognized as taking rank as Christian work. The reports that come from evangelistic meetings—even successful meetings, are only more spectacular, not more important than spiritual and moral inspiration and leadership in constructive welfare work.

The rural pastor must help maintain the morale of the Nation. His work cannot all be tabulated. He is under the constant temptation to ignore or neglect these necessary tasks because some alleged denominational leaders disparage their

value. We must devise some way not only of doing community service, but of giving it recognition and social approval, which mean denominational approval under present conditions.

Another important matter is that of necessary remuneration. "The workman is worthy of his hire." According to Government statistics rural ministers are paid an average of \$325 in a certain denomination. In another the average is \$710. The figures for the other denominations range between. Seventy-five per cent. of all pastors of our evangelical churches are outside the large cities. They receive an average wage of \$573 a year. In many cases the amount is irregularly paid, and in not a few cases the amount agreed upon is not paid in full. The preacher claims that this is not a living wage, and that he is subjected to humiliating treatment at the hands of officials of the church. Were the rural ministers unionized, there would be a general strike for better conditions. As it is seventy-five per cent. of all our religious leaders are dissatisfied with their rations, and the morale of our Christian forces suffers accordingly. This is a matter of serious moment, for the situation is now very tense. It is well nigh impossible to maintain a rural ministry twenty-five per cent. efficient on present salaries.

If our laymen want to tackle a real job, the task of putting the salaries of our rural ministers on an adequate basis will certainly appeal to their imagination.

The enlistment of Christian workers will go forward in the face of sacrifices immeasurable. Men will volunteer for the work, but it is a question of the denomination's self-respect and of the sheer physical possibility of the service being rendered on an utterly inadequate material support. The United States does not pay its soldiers a large nominal wage, but their real wage, which includes clothing, sufficient ration, medical attention, and all necessary equipment, makes it possible for them to render good service. Some systematic, united Nation-wide campaign to bring our churches up in the matter of financial support given to rural ministers is an absolute necessity.

OBSERVATIONS OF THE TREASURER

J. S. WISE

THE Board of Home Missions held its annual meeting in Philadelphia, July 7 and 8. In my report, as Supt. of the Church-Building Department, I said—"The Church Building Department, in the infancy of its possibilities, has just completed a year of usefulness that a short time ago would have been considered impossible. The Forward Movement has made these larger programs possible. It came at the most critical time in the history of the Board. The challenge was here, but the necessary resources were nowhere in sight. Without the Forward Movement the Department would now be facing a most disheartening task. A simple glance at the increasingly long list of needed improvements, as well as the requests coming through the Social Service Department for ever enlarging programs is sufficient evidence of the timeliness of the Movement. The Movement, however, failed to provide for the future; at least so far as Home Missions is concerned. We were limited in our budgets to needs already existing. No provision whatever has been made for the demands that are and will be made upon us from every section of the Church. Provision must be made for the pressing needs of many of our rural churches. In our original budget, submitted to the Forward Movement Commission, we attempted to provide in some measure for this, but everything save our existing needs was stricken out. Whether this was done wisely or not, is not for me to say. The fact is that we are now facing an actual condition and not a theory, and it is, therefore, evident that some steps must soon be taken to finance these projects, without, in any way, diverting Forward Movement funds, or any other designated funds. In spite of the splendid income of \$166,823.00 from the Forward Movement we must not overlook the fact that the increased income of the Department from all other sources is about normal, and, consequently, any new venture requiring more than the most ordinary outlay of money must be held in abeyance until proper provision is made to finance it.

Unless such provision is made, it is not safe to undertake any further obligations for helping congregations not now on the roll. Until this is done, perhaps, our best course would be to enroll them as Missions and grant an annual appropriation sufficient to take care of such interest charges as will enable them to borrow the required money from their local constituency. In some cases the endorsement of the Board may be necessary, but unless these congregations are regularly enrolled, I do not believe the Board would be justified in granting such assistance.

"In the Church-building Fund idea, we possess one of the greatest money-raising schemes known to the church. Not a single address, made in the interest of Home Missions, is complete without due reference to this part of our work. I grant that the Immigrant, Jewish, Japanese, Colored and Indian Work, as well as that of Social Service, and Evangelism, all admit of more brilliant flights of oratory; but there is no phase of our work more heart-searching and appealing than the simple story of our Church-building Funds. The sacred memorials, the far-reaching possibilities, and the permanency of the investment and their continuity, when graphically told, always hold an audience spell-bound, and I beg every one of you never to make a Home Mission address without giving due prominence to this one and great idea.

"Then, again, we need to stress the annuity plan of making large gifts to the Board. Just two hours before beginning this report, I secured \$2500 from two sisters on this plan. Here is a field for cultivation that has hardly been touched. Building funds and Annuities can often be secured from the most unexpected sources. Within the current year, these same sisters gave us a \$500 Church-building Fund and I thought that was their limit. Shortly afterward, I was more than surprised when they proposed a \$2500 gift on the annuity plan. I was still more surprised when, through me, they offered \$2500 to the Foreign Board under like conditions.

“Greater emphasis must, therefore, be placed upon annuities, legacies, and Church-Building Funds than ever before, and we must likewise talk in larger amounts.

“It is extremely gratifying to note the encouraging increase of the past. The Church-Building Funds have been increased during the year by 100, amounting to \$57,000, making 816 funds now on the roll, with a total valuation (gift and loan) of \$541,355.65. Our holdings of liberty bonds and War Stamps have increased from \$8,123.99 to \$55,109.49.

“I have eliminated all detailed information from this report. The Treasurer’s report and the minutes of the Executive Committee, which have been sent to all the members of the Board, deal adequately with the work done and contemplated. The details of the office have grown immensely, calling forth much of our energy and much systemizing to carry them out. The results are gratifying and it is with joy that we report that it was possible for us to meet every important demand during the year. With joy in the work, supplemented with abundant good health, we have great reason for thankfulness to our Heavenly Father for having brought all these things about.”

Inasmuch as I commended the Forward Movement at the beginning of the above abstract from my report, the following statement will, undoubtedly, be of much interest:

Forward Movement Receipts for Home Missions to July 1, 1921—

Cash	\$107,514.82
Liberty Bonds, etc.....	59,308.18
	<hr/> \$166,823.00
Expended	
To Tri Synodic Board.....	\$19,005.41
To Catawba College.....	9,588.06
To Designated objects.....	32,278.28
	<hr/> \$60,871.75
Balance	\$105,951.25
	<hr/> \$166,823.00
Appropriations	
Before the Annual Meeting.	\$51,800.00
At the Annual Meeting.....	81,150.00
	<hr/> \$132,950.00

Balance as above.....	\$105,951.25
Amount Anticipated.....	\$26,998.75

In order to allay any undue anxiety let me answer a question found in my mail of July 11th.

Question: “Is it not true that those Missions which are getting new buildings this year are getting the full amount which the Survey allowed them?”

Answer: “No, it is not true. We are conserving the interests of all Missions, first and last.”

Addresses on the Social Gospel

A splendid series of addresses on the Social Gospel were delivered by Dr. Theodore F. Herman at the Missionary Conferences at Newton, N. C. and at Tiffin, Ohio. The subjects of the five discourses were:—1. The principles of the Social Gospel. 2. The purpose of the Social Gospel. 3. The power of the Social Gospel. 4. The perils of the Social Gospel. 5. The propaganda of the Social Gospel. These lectures were very well received and made a profound impression upon the audiences that were privileged to hear them.

Similar addresses on the same subject were delivered by Dr. George W. Richards at the Missionary Conferences at Frederick, Md., and Lancaster, Pa., Superintendent Mullan brought similar messages at the Conferences at Kiskiminetas and at Collegeville, Pa.

Addresses on Evangelism

The sunset services at the Summer Missionary Conferences stressed the general subject of Evangelism. The theme was: “Thy Kingdom Come,” and the practical sphere in which the Kingdom is to be realized was:—The Heart, The Home, The Church, The Community, The Country, The World. Through these addresses, the young people of the Church, who were fortunate enough to attend any of the Summer Missionary Conferences, were duly informed and impressed with the work of Social Service and Evangelism in the Reformed Church.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS

General Funds Receipts for June

<i>Synods—</i>	1921	1920	<i>Increase</i>	<i>Decrease</i>
Eastern	\$2,785.06	\$2,330.82	\$454.24	.....
Potomac	2,162.94	1,826.00	336.94	.....
Ohio	966.47	2,320.00	.....	\$1,353.53
Pittsburgh	625.00	1,333.19	.....	708.19
Interior	316.40	.....	316.40	.....
German of the East.....	105.61	441.60	.....	335.99
*Central	11.23	.....	11.23	.....
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.....	689.22	10.00	679.22	.....
Y. P. S. C. E.....	.....	10.00	.....	10.00
All other sources.....	493.74	103.50	390.24	.....
Totals	\$8,155.67	\$8,375.11	\$2,188.27	\$2,407.71
Decrease for the month.....	.....	.....	219.44	.....

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$77.70 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of June

<i>Synods</i>	<i>Appt.</i>	1920 <i>Specials.</i>	<i>Total.</i>	<i>Appt.</i>	1921 <i>Specials.</i>	<i>Total.</i>	<i>Increase.</i>	<i>Decrease.</i>
Eastern..	\$2,443.40	\$ 836.38	\$3,279.78	\$2,930.89	\$1,413.61	\$4,344.50	\$1,064.72	\$.....
Ohio	2,337.90	425.20	2,790.10	1,150.00	842.39	1,992.39	.....	797.71
Northwest	225.00	110.05	335.05	222.08	25.00	247.08	.....	87.97
Pittsburgh	2,326.69	104.89	2,431.58	625.00	155.77	780.77	.....	1,650.81
Potomac..	2,178.78	957.41	3,136.19	1,893.98	365.14	2,259.12	.....	877.07
German of								
East....	332.94	40.00	372.94	290.00	111.11	401.11	28.17	.....
Central...	40.00	40.00	80.00	103.48	228.47	331.95	251.95	.....
Interior...	.....	.....	.....	316.40	40.80	357.20	357.20	.....
Southwest..	317.00	22.65	339.65	244.22	5.00	249.22	.....	90.43
W.M.S.G.S. ....	.....	6,000.00	6,000.00	.....	3,677.23	3,677.23	.....	2,322.77
Bequests. ....	.....	2,516.95	2,516.95	.....	.....	.....	.....	2,516.95
Annuity								
Bonds ..	.....	.....	.....	.....	.....	.....	.....	.....
Miscel-								
laneous. ....	.....	205.00	205.00	.....	10.00	10.00	.....	195.00
Totals	\$10,201.71	\$11,285.53	\$21,487.24	\$7,776.05	\$6,874.52	\$14,650.57	\$1,702.04	\$8,538.71
								<i>Net Decrease, \$6,836.67</i>

A Demonstration

A very interesting feature in connection with the Missionary Conferences this year was the demonstration of the Home Missionaries who gave accounts of the work they are endeavoring to do in their several fields of labor. This method brought the work of Home Missions in a concrete manner before the delegates attending the

conferences. What a varied story of success and failure these men had to relate! They left the impression that the work, while difficult, is eminently worth while. The Board does not need to feel ashamed of its Missionaries. Among them are some of the finest, most wide-awake, most consecrated men that the Reformed Church furnishes.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

NORTH JAPAN COLLEGE REBUILDING BEGUN

D. B. SCHNEDER.

AFTER long delay, due to many circumstances, the work of restoring what was lost in the disastrous fire of March 2, 1919, has at last begun. The rebuilding of the dormitory was begun on April 29th, and the contract for the main building was let on May 7th, and the work began soon after.

The location is the former place. It is a magnificent plot in the heart of the city, with a fine outlook toward the hills beyond the river. The ground has been enlarged by about an acre since the fire.

The dormitory is mainly on the ground that has been added. It will be a frame building in Japanese style, and will accommodate about 75 students. It will cost about \$16,500.00 without furnishings.

The main building is going up on the old foundations. Only it was found that the greater part of what was above the ground had to be taken down. The great heat of the fire had injured both the stone and the brick work. What is below ground level, however, is very firm and can be used. Also a large quantity of salvaged brick is helping to reduce the cost. The contractor is the Takenaka Company, one of the reliable, first-class firms of Japan, who offered very reasonable terms, and yet seem disposed to be generous and accommodating in every respect. The contract is for \$90,128.00, this amount to be reduced by the value of the salvaged brick. However, to the amount must be added the items of heat and light installment and of furnishings, which will increase the total to perhaps \$110,000.00.

The building will be of solid brick with reinforced concrete interior. The center will be three stories high, but all the rest of the structure two stories. The roof will be flat. In size it will be slightly

larger, partly for the purpose of giving each class its own room, and partly for needed chapel enlargement.

Although the cost will be over three times as great as that of the former buildings, yet there is consolation for the delay we have suffered in the fact that if we had started last year the cost would have been very much higher still. Another matter for gratification is that the relative cost of brick and cement on the one hand, and of wood on the other, has changed to such an extent that the difference between a brick building with reinforced concrete interior and a good frame building has become so small that the former kind of construction was considered far preferable both by the Board in America and all friends here. This gives us a practically fire-proof building, and thus secures us against a repetition of the terrible disaster that befell us two years ago.

It is a great joy to all, both teachers and students, to see the new buildings, for which they have been waiting and praying these two years, at last begun. The grounds now present a lively scene, with their scores of workmen and 550 interested students. However, we often remind ourselves of the tremendous sacrifice involved in the reerection of these buildings.

It Pays to be Kind

Dr. James Brown Scott, presiding genius of the Carnegie Endowment for International Peace, has unearthed a forgotten piece of American-Japanese history of timely interest. In 1863 the Strait of Shimonoseki, improperly closed to commerce, was opened by the joint action of the United States, France, Great Britain and Holland. An indemnity of \$3,000,000

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THE CONFERENCE OF THE BOARD WITH THE MISSIONARIES

THEOLOGICAL SEMINARY, LANCASTER, PA., JULY 7-10.

ONE of the delegates to this annual gathering gave it as her opinion that it was "one of the most educational and inspirational conferences ever held in connection with the Reformed Church." There are others who are in hearty accord with this fine tribute. It is always a real treat for the members of the Board and their associates to meet with the missionaries. There is at once a bond of spiritual kinship between them and every word and act is indicative of a deep heartfelt interest. We have often said it, and the experiences at the Lancaster Conference only deepen the conviction, that the time cannot be spent to wiser advantage than for all those who are entrusted with this sacred cause to mingle freely and heartily in such a gathering.

It may be a waste of space to say it, for all know it too well, that the place of meeting, within the hallowed walls of our Theological Seminary, is most befitting for a conference of this kind. The entire environment is such as to make every one feel this is a retreat where minds and hearts may meet and hold sweet converse with one another.

While every one felt the solemnity that he or she had come on business for the King of Heaven, there was a light and cheerful spirit pervading every session. It would be impossible to record all that was said in this Conference, but we believe we voice the innermost feelings of every one present, when we say that the time was most pleasantly and profitably spent. It may be, in our next issue, we can present additional information and a few "snapshots."

An all-day session of the Board was held on Friday of the Conference. It was a busy and strenuous session. Four young people were examined for service in Japan and China. Miss Alliene S. DeChant, of Hanover, Pa., was appointed as a short term teacher of English for the Miyagi Girls' School; Miss Ruth M. Kuenzel, of New Bremen, O., was selected as kindergarten teacher to Japan; Miss Gertrude E. Pamperrien, of Cleveland, O., is to serve as stenographer for the Japan

Mission; Mr. Jesse B. Yaukey, of Waynesboro, Pa., a senior in the Central Seminary, received tentative appointment as a missionary to China with the hope that he can leave for the field in the fall of 1922.

There was a very unique "Social Hour" on Saturday evening in charge of Elder George F. Bareis, a member of the Board. He is an adept in planning for a jolly good time, and we are very sure that no one could ever spend a more enjoyable evening. Mr. Bareis had a good "second" in Elder David A. Miller, another member of the Board, who, to the surprise of everybody, supplied delicious ice cream for all who were not too timid to be served.

On Sunday morning eighteen pulpits of the Reformed Church, in and around Lancaster, were occupied by Board members and missionaries.

The celebration of the Holy Communion in the afternoon was a most solemn and impressive service, and it bound all hearts around the Mercy Seat by the one common faith of a Saviour's love, in whose strength alone the work of Foreign Missions can be carried on.

The farewell service in the evening brought to a fitting close a Conference that will linger long in the memories of all who were so fortunate as to attend it.

A Noteworthy Conference

By WILLIAM E. LAMPE, PH.D.

IT is highly important that a Board of Foreign Missions and the missionaries on the field should, as far as possible, look at their work from the same point of view. It is only when every member of the Board has full knowledge of the work being done, and understands and is personally acquainted with the missionaries, that he can make the best decisions and cast his vote on matters requiring action of the Board. And it is only when the missionaries know the Board which represents and acts for the Church, and its attitude toward the work on the field, and when the missionaries have full confidence in the Board that they can do their best work on the field. In order to bring about such conditions the Board of Foreign Missions

of our Church has held once each year for a number of years a Conference with its missionaries home on furlough and missionaries under appointment.

The Board held the Conference with its missionaries this year at the Theological Seminary, Lancaster, Pa., July 7th to 10th. The weather was warm, and there was a program of three sessions, of several hours each, every day and evening, but the cause was so absorbing, the hospitality so generous, and the fellowship so delightful that the Conference was thoroughly enjoyed by every one.

Nine members of the Board of Foreign Missions attended the Conference. All of the missionaries home on furlough, except those who are actually on the way to and from the Pacific Coast, were in attendance, and all of the missionaries appointed during the past year, many of whom will sail within the next few weeks, were present. The officers of the Woman's Missionary Society of General Synod, all of the professors of the Theological Seminary, and some of the children of missionaries took part in the Conference. A number of our pastors of Lancaster city and county attended the day sessions, and they and many of their members enjoyed the evening meetings.

The program of the day sessions was somewhat informal, a topic being opened by a brief address by some one who had been asked in advance, followed by a general discussion. The themes of some of the sessions were: "The Aims, Methods and Scope of the Foreign Missionary Enterprise," "Our Fields," in Japan and China and the work we are hoping to begin soon in the Moslem World; "The Church at Home," Our Resources, the Help of the Women, the Board, and the Support by our Members at Large; "The Foreign Missionary," Preparing for Service, At Work On the Field, and Home on Furlough; "Conditions of Effective Service," the Journey to the Field, Care of the Body, Adaptation to Environment, Respect for Authority, and Team Work. Two sessions were given over to a meeting of the Board. While this was not exactly a "conference," for it was devoted to some very serious business, it proved to be one of the most

valuable and real features of the Conference as a Conference.

On the morning of Sunday, the 10th, the members of the Conference spoke in 18 of our Churches in Lancaster city and county. Thus the spirit and inspiration of the Conference was communicated to several thousand of our people. On Sunday afternoon the Holy Communion was celebrated. It was a great joy that so many were able to approach together the table of our Lord to partake of His crucified body and shed blood, in remembrance of Him who gave Himself for the whole world. The farewell service on Sunday evening in charge of the Secretary of the Board was most impressive; it was attended by several hundred of our most devoted friends and supporters, and gave assurance to our missionaries that our people, whose representatives they are, will support them in prayer as well as with their means.

In addition to those appointed in recent months, the Board elected four more new missionaries at this meeting. Some of these will go out to fill vacancies caused by death, or to temporarily fill positions of those who are ill. The Board is greatly encouraged by reason of the help it has received from the Church through the Forward Movement which is making possible a real strengthening of our work on the field. On the other hand the Board has almost never had so many urgent appeals from the missionaries on the field. The work there has grown far more rapidly than the support from the Church at home has increased. It caused real distress to many members of the Board that they were unable at this meeting to vote favorably on some of the requests. Our program of expansion cannot be pushed very rapidly until there are much larger receipts through the Forward Movement.

The spirit of the Conference at Lancaster is noteworthy. There was a recognition of the seriousness of the work, that it can be done only by divine help. The addresses on "The Life of Faith" and "The Life of Prayer" by one of the Seminary professors were very helpful. The spiritual features of the Conference were

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Won by Kindness

IT is some four years since that the son of a prominent military man made request through a second person, to be taught English by Mrs. Moore. Her reply was that she was no longer teaching English as a business, but that she might be willing to teach the young man, but in that case would expect pay for her services. The reply was that the young man was able and quite willing to pay whatever her price was.

On this condition he began coming to the house twice a week and was helped with his English lessons. While the relation, at first, was simply that of teacher and pupil, it wasn't so long before the teacher became much interested in, and attached to her pupil; and apparently, the pupil had the same feeling towards his new teacher—a sort of mutual admiration society.

This pleasant and happy relation came to an end, for the time being, on account of the furlough and return to America of the teacher. And when a year and half afterward, we returned to Japan, the family, including the young man referred to, had moved to Tokyo, and it seemed that we had lost track of the boy we had both grown so fond of. But the pupil had not forgotten his teacher and wrote a letter to her. He had been ill but was well again, and would return to Sendai to enter the Government college.

Since then Yasuhiko Igimi—this is the boy's name—has been a visitor in our home, and during the last year, a member of the Bible class which the writer conducts weekly at his house. Young Igimi is the son of General Igimi, at one time the commander of the Seventh division of troops garrisoned at Sendai, and a man who had rendered distinguished service at the time of the Russo-Japanese war. The older brother of Igimi is, also, a high military officer in Tokyo. The family appreciated the kindness we had shown to their son and we had the privilege of visiting them in their home. At the time of our departure from Sendai on furlough, the General with his son came out to the station to see us off.

On a certain day not long since, the



YASUHIKO IGIMI

boy, whose picture accompanies this sketch, with his face all radiant came to tell his teacher that he had decided to be a Christian and asked for Baptism; and only two weeks ago, on a Sunday, this rite was administered in our Sendai Yobancho church by the writer. When I took him by the hand and congratulated him on his becoming a Christian, he said, "this is the happiest day of my life." General Igimi, the father has died, the mother and oldest son live in Tokyo, and when Mrs. Moore asked him whether they knew of the step he was taking and were willing, he said, yes and they were glad; that every time he returned home they asked him whether he had not yet been baptized.

When it is remembered that the military people of Japan are, as a rule, opposed to Christianity, it is remarkable, is it not? that the member of so prominent a family, with their full approval, should have joined the Christian church? I think of this case in connection with that of Mr. Chokuro Kadono, who is today one of the prominent and well known business men of Japan, and is at the present time mentioned as a likely candidate for the position of Ambassador to China. The boy Kadono was won by the interest we took in him and by our kindness to him.

I have reason to believe that the same interest and kindness to young Igimi bound him to us, and enabled us, in the Providence of God, to influence him to become a Christian; and to Him, without whose blessing nothing good can be accomplished, be all the praise and honor.

JAIRUS P. MOORE.

Sendai, June 22, 1921,

How Winter Fares in Summer in China

Yochow, Hunan, June 26, 1921.

Dear Friends:

It has been a long time since I last wrote to you and much has transpired in that time. Our school is now closed for the summer vacation, commencement exercises having been held last Friday.

Four students graduated from the college and thirteen from the academy. At the end of the year, there were one hundred and thirty-six students in the Preparatory, Academy and College Departments. At the beginning of the year the number was larger, but many were obliged to drop out on account of financial reasons or on account of ill health.

Some of the uneducated parents of our boys are a great hindrance to them. Although the boys may be working their way through school, and not receiving a cent from home, the parents begin coaxing them to leave school when they arrive at the "mature" age of sixteen or seventeen. They are usually urged to marry and to work and help to support their parents at that age. This early marriage, lack of real education and lack of morality which we find here are some of the things we are fighting against. And the product, the college graduates of this institution, are men to be proud of. They will have their influence upon the country, an influence worth hundreds of times that of an uneducated Chinese. In this great country, education is respected more than morality.

If we link together with education, morality and Christ, what a power for good they are!

Next week, Thursday, we are preparing to open a Y. M. C. A. conference for college students throughout the provinces (or states) of Hunan and Hupeh. This conference is to last one week. We hope that it will be the means of uniting the Christian college students of these two provinces into a spiritual force for good in this section of the country. Pray for these students, for they have a hard row to hoe and they are vastly outnumbered by the forces of evil. Which way will the battle go? We say it will go for Christ!

This morning is merely a repetition of other days as far as the weather is concerned. Hot, moist—I might fittingly describe it as a sticky weather and a sticky climate. The humidity hovers near the 100 per cent. mark, and the only relief comes from a lake breeze which blows some of the time. When the wind fails to blow—well, just get inside of a blazing furnace and take a hot bath. That will give you the effect.

The early hours of the day are coolest. At seven o'clock this morning, I was standing in our yard talking with our neighbor, Mr. Lequear. Something prompted me to suggest walk down to the lake shore before breakfast, so we went; down the steep hill and out through the gate. As we stood watching several boats round the point near our little bay, we noticed one large boat behaving strangely and finally, in a few seconds saw that it was going to flounder. Hastily calling our two boatmen and the gatekeeper, we sent them out to the wreck. Four men and a child, all the people on board, were saved, together with a few boxes of personal belongings. Other boats were passing by and had passed before our men came up to the wreck, but none offered to stop.

It is easy to discover the people who are on the lookout to save lives here on earth. Sometimes it is not so noticeable that Christians are constantly on the lookout to save men's lives for eternity. It takes men longer to recognize their eternal Saviour and to learn of eternal Life.

Mrs. Winter and I shall probably spend the greater part of the summer studying

the Chinese language. There are about six thousand different characters, and the character itself gives one no idea how to pronounce it, so one must learn the pronunciation, meaning and use of each character. We have learned to recognize about nine hundred of these characters and expressions so far, but we do not have very many of these at our tongue's end for immediate use, since we have not had much time outside of our school work.

We are constantly thinking of the home folks, and wishing you could share our experiences with these wonderful, yet ignorant, people and we always appreciate a letter from home.

Sincerely,

TED WINTER.

North Japan College Volunteer Band

THE June meeting of the Band was held on the lawn of the Schneder home. There were 52 members present, representing practically all the classes both of the Middle School and of the College and Seminary. The meeting was in the hands of the students, and was a spirited one. There were a number of brief but strong addresses. One of the points made was that Christianity in Japan has been tremendously furthered by the strong leaders that came out of a small number of bands in the early days—the Yokohama Band, from which came Uemura, the famous Tokyo pastor and leader, Ibuka, president of the Meiji Gakuin, Oshikawa, founder of North Japan College and Christian pioneer in North Japan; the Kumamoto Band, from which came Pastor Miyagawa of Osaka, President Harada of the Doshisha, pastors Ebina and Kozaki, of Tokyo; the Sapporo Band, from which came President Sato of the Hokkaido Imperial University, Mr. Nitobe and Mr. Uchimura; and the Hirosaki Band, from which came Bishop Honda, Viscount Chinda and Ambassador Sato. However, now these men are approaching the end of their careers, and the young men of today must take their places. It was a strong appeal. The importance of a spirit of initiative was emphasized. It was stated that only one person in every two hundred in Japan is a Christian as yet. The duty of Japan's Christian young men toward Korea and

China was strongly dwelt upon. Then there were a number of very earnest prayers.

It was remarkable to notice what widely different places were represented. The majority were from the provinces of North Japan. But several also were from Hokkaido in the north, four hundred miles away. One was from near Osaka. His father had dedicated him to God in early childhood, and having heard of North Japan College, he brought him last April and put him in the College as a candidate for the ministry. Another was from the island of Shikoku in the south. He had heard a former teacher of North Japan College praise the school in a public address, and he made up his mind to enter the school, and is now a volunteer. Another came from distant Kyushu. But the most interesting ones of all were two Koreans, who after graduating from a school in Seoul came over in April and entered the fourth year of our Middle School. A month ago they were both baptized, and now they are enrolled as volunteers. They win one's heart by their modesty, their sincerity and their earnestness. Their brief words in good Japanese were filled with the spirit of brotherhood. One of them quoted the words, "Where there is neither Jew nor Greek" from Galatians 5:38. It was a meeting that set one to dreaming of the boundless significance for Christ's Kingdom of such a band of young men.

D. B. SCHNEDER.

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was exacted from Japan and paid after some delay owing to embarrassing conditions in the Japanese treasury. Each of the four participating nations received an equal share (\$750,000), but the sum paid to the United States remained unused for twenty years. The public conscience in America was not easy as to the justness of the money extorted from Japan, whereupon, in 1883, Congress voted to refund our share. It was accepted by the Tokio Government "as a strong manifestation of that spirit of justice and equity which has always animated the United States in its relations with Japan." Neither the British, French, nor Dutch followed America's example.

REORGANIZATION OF THE EVANGELISTIC WORK

CHRISTOPHER NOSS.

OUR Japan Mission is aiding mission-churches in various stages of development at 110 places, and there are 20 other places where Sunday Schools only are conducted. The ministers employed number 49, and these are assisted by 26 women evangelists. All this activity, the aim of which is to establish churches, is called evangelistic work.

In America such work would be managed by a Board of Missions, with a staff of secretaries. On the foreign field the usual practice is to divide the baby-churches into groups and put each group in charge of a missionary or several missionaries conveniently located at a "station." This is the case not only in countries where the natives are in a barbarous or backward condition, but also in Japan where the missionaries of the body concerned are widely scattered and cannot readily get together for conference.

Our Mission has its stations at Tokyo,

Sendai, Yamagata, Wakamatsu, Aomori and Morioka, and each has its "missionary-in-charge." But our field is compact and has a good system of communications, so that it is possible to assemble all these missionaries on twelve hours' notice. So the original "evangelistic committee," composed of missionaries of the Sendai Station, for a long time continued to meet every month, and to go to headquarters on the second Tuesday of the month to submit reports and receive instructions, thus using for purposes of conference three of the thirty days. It was an expensive system, but it made for unification and was especially helpful to the younger missionaries.

About twelve years ago, the Mission perceived that it was high time to give the leaders of the Japanese Church a voice in these counsels. In South Japan, where economic conditions were more favorable to the financial independence of



GUESTS AT THIRTY-FIFTH ANNIVERSARY DINNER, NORTH JAPAN COLLEGE, FOUNDER
OSHIKAWA, OFFICERS, TEACHERS AND ALUMNI

the churches, it was feasible to divide the field between the American and the Japanese forces; but in North Japan the Japanese side had no financial resources of any consequence. The Mission saw that it was not fair to exclude competent Japanese Christians from the management; for while the bulk of the money has been coming from America, contributions that are more important than money come largely from the Japanese side. Accordingly a plan of co-operation was devised. The ideal was to find Japanese committeemen who were competent to direct the work and at the same time were not dependent on the Evangelistic Committee for their income. Such were pastors of self-supporting churches and professors of the theological seminary. The trouble was that the pastors were too busy and preoccupied to give the work the time and attention that it demanded. The Joint Evangelistic Committee met rarely and acted on the general questions on the list of places to be worked, the roll of men to be employed and the budget for the next year, leaving the details to be managed by the missionaries-in-charge and their advisers who were mainly theological professors.

This system has shown signs of breaking down. In the first place the work has grown to such an extent that no committeeman, American or Japanese, could master the details, and the Evangelistic Committee as a whole was unable to find time to consider the problem thoroughly. In the second place it was found to have been unwise to have a Joint Committee distinct from the local committee, the former deciding general questions and the latter attending to the details; for the reason that the men who were dealing with actual conditions became more and more unwilling to accept the judgment of those who were comparatively unfamiliar with the facts. In the third place the Japanese ministers under the care of the Committee became more and more restless under a management that was really in the hands of "foreigners" and "professors," who, they imagined, did not quite understand their practical problems.

Therefore, a new Joint Evangelistic Board has been constituted, which includes

all the elements concerned. There are sixteen members. Dr. Ibuka, of Tokyo, represents the central authorities of the Church of Christ in Japan. Pastor Hoshino represents Tokyo Classis. From Tohoku Classis come Pastors Hagiwara and Akiho, of Sendai; Pastor Jo, of Fukushima, and Professor Ito, all of whom are supported independently of the Board. The ministers in the employ of the Board have been asked to elect two representatives and they have chosen Taguchi, of Wakamatsu, and Nakamura, of Taira. The missionary delegates are Moore, Schneder, Faust, Zaugg, Kriete, Schaffner, Singley and Fesperman.

The Board is to have meetings four times a year, in May, September, December and February. Various sub-committees are appointed. Of these the principal ones are the Personnel Committee and the Property Committee, which will probably have to meet once a month. Moreover, in each prefecture or province there is a local committee which ordinarily consists of two, the missionary-in-charge appointed by the Mission and a Japanese minister-in-charge appointed by the Classis. To the local committee is assigned a definite portion of the budget, to pay purely local bills, such as rent, travel and the like. Further, since the first of April, the Board has a regular office, with two executive secretaries, Tsuchida and Noss, who are to attend to the assembling and dispensing of information and equipment.

The present Mission Business Office is to be enlarged shortly. The room downstairs will probably be in two wings, one occupied by the Treasurer and the Manager of the Corporation that holds the property of the Mission, the other by the new Joint Evangelistic Board. It is planned also to add a second story which will afford room for conference and circulating libraries and additional offices, which can be thrown together to make a large room for meetings of the Mission and the Board.

So far as the writer knows, this is a unique establishment. The system has not been framed arbitrarily; it is the result of a steady growth, and all its elements have been developed through practical experience. *Sendai, Japan.*

Conference and Classis

THE Tohoku Evangelists' Conference was held in Sendai, April 19, 1921. For the first time in its twenty years' history the Conference was financially independent of the treasury of the Mission. The expenses were met by the workers themselves, with some aid from the stronger churches.

The first meeting, mainly of a social character, was held at the hotel, which bears the suggestive name "Frontier House" (Sakaiya), and stands, brand new, at the point where the fire that burned North Japan College two years ago got its start. Among the guests at this meeting were various missionaries, women evangelists and a few laymen. Ladies of the local churches served refreshments and there were some lively speeches. Chief among the guests was Evangelist Kimura-Seimatsu, who spoke of his recent experiences in London. He assured his hearers that the English which he had learned at the feet of his Pennsylvania preceptors at North Japan College was found satisfactory at the British capital city; told of a visit to Principal Forsyth and conversations with him about the fundamentals of the Gospel, and related how on one occasion he faced an audience of stolid Britishers with pipes in their mouths and how they put their pipes away, sat up and took notice when he preached to them the "simple Gospel."

The next day at Nibancho Church there was first a celebration of the Lord's Supper. This was followed by a series of discussions on practical subjects. A strong desire was expressed that one of the ministers be appointed to give all his time to literary and editorial work, and Mr. Momma, who has been conducting the little monthly paper founded by Mr. Cook, was urged to undertake this task. In order to increase the number of candidates for the ministry it was suggested that North Japan College should employ a pastor for the students, and that more adequate salaries should be paid to efficient ministers. The Women's Evangelists' Committee was overtured to raise the salaries of the women workers, whose pay, it is said, is

small compared with what women of far less education receive in other vocations. It was urged that long pastorates should be favored, and that frequent transfers from place to place should be avoided. Some opposition to the Forward Movement found voice, principally on the ground that there had been too much dictation from the top; but the Conference in the end pledged hearty co-operation, only asking that in the future representatives of the ministers of aided churches be given places on the various committees. It is very good to have had such a frank talk over grievances. The spirit shown was fine.

The Classis, which was in session for a day after the adjournment of the Conference, attended to the usual routine and was not so animated. One new feature was the presence as full delegates of several representatives of mission-churches that had reached a certain standard. Hitherto the only lay delegates were elders from self-supporting churches. There was some evidence also that the laymen of the churches will soon be standing up for their rights, as the evangelists have been. The democratic note was again sounded in the discussion that ended in a decision to abolish the term "superintendent-minister" and substitute for it the expression "minister-in-charge" (*shunin-senkyo-kyoshi*). It has been the custom to appoint in each province a representative of Classis, whose chief business is to attend to admission and exclusion of members in mission-churches which are not yet fully organized and have no consistories competent to deal with such matters. These superintendents have ranked with pastors of self-supporting churches and have been eligible to election as delegates to Synod. The offensive name, which in Japanese is identical with "bishop," and the special privilege have both been done away.

In a word, Christian Japan wants democracy.

CHRISTOPHER NOSS.

Sendai, Japan.

MEDICAL MISSIONS

"THE CALL TO MEDICAL MISSIONARY SERVICE"
BISHOP W. R. LAMBUTH

A THRILL of joy comes to every man who can throw himself into a life undertaking—one worth living for, and equally worth dying for. A man is never so great as when he has a sense of mission—never so invincible as when he grips a great purpose. It springs him to his best. It makes him immortal. But the purpose must *grip him*. He must become possessed by it, if he would measure up to the highest demands of God and humanity. It makes life count for something—for the most possible. Such a man does not rest upon the belief that the world owes him a living. He is convinced that he owes the world a life and that that life should be related to God's plan.

The plan of God is built around the needs of men. Every man who believes in God has a share in it. The share may be very small, but it is very real. It may be in an obscure corner of the earth, but it counts. Your lot may be simply that of lifting your fellowman off the scrap pile. That of another may be a mighty constructive effort for the uplift of humanity. The one may be small in detail, the other, of large dimension, both in common lending a hand, lifting a voice, living a life, and offering a service of help and of good cheer.

It matters little where the plan of God leads us. It matters much that our lives are rightly set down in the work and in the place marked for them in the divine plan. For Livingstone it meant the work of an explorer and pioneer medical missionary in Africa. He was on God's errand and he knew it. To the directors of the London Missionary Society he wrote from the remote interior of the Dark Continent, saying that he was at their disposal "to go anywhere—provided it be forward." The sense of mission never left him. In it there were blended a heart of tenderness and a will of iron.

It was illustrated, on the one hand, by a night ride against the entreaties of his friends through a forest infested by wild beasts to save a poor native who had been gored in the abdomen by the thrust

of a black rhinoceros. On the other hand, it emerged in his reply when troubles multiplied, and his brother Charles proposed he should give up the difficult task and settled in America: "I am a missionary, heart and soul. God had an only Son, and he was a missionary and a physician. In this service I hope to live; in it I wish to die."

There are times in the history of the world when men and women must accept great tasks and make great decisions. This is one of them. Never before were demands for medical missionaries so imperative. Never before was there such a rush of opportunity, never such a pressure of responsibility growing out of the march of events, the cumulative needs of humanity, and the providence of God.

President Henry Churchill King speaks of "the natural birth-hours of great decisions," and adds, that "they should not be allowed lightly to pass." There are indeed hours that come to every man when deep-seated convictions are conceived and far-reaching decisions are born. They may grow slowly from the sense of one's obligation to serve his fellowman. Or they may come under the lightning-like flash of a revelation of God's will and of a world's need. When they do come, they are to be accepted as God's way of sweeping a man's life out into a larger sphere of duty.

A call to fill the life with service is always God's call. It may be the inner voice of duty; but it is His call. It may be an open door; that is the voice of Providence. It may be the urgent need of a missionary doctor; that is the voice of the Church. It may be the cry of humanity for help; that becomes an imperious demand and must be obeyed. The call is of God—the answer is by man. "Here am I, send me," said David Livingstone. Just to have answered a host of men and women who have fared forth to serve as medical missionaries—physicians, surgeons, nurses, sanitary engineers, athletic directors, medical instructors—into the lands where the task of

physical reconstruction is so sorely and urgently needed. Who follows in their train?

"HUMAN MISERY AT ITS DEPTHS"

Medical missions is the great adventure into a world of desperate need. The distinct command to the twelve, to the seventy, and to us has been "to heal the sick." It is also one of the credentials of Christianity. Ours is a missionary religion and one of mercy. It sends its messengers to the ends of the earth on errands of healing and help. Its spirit prompts them to go where the burdens are heaviest and the need is greatest. Medical missions, therefore, in its efforts in behalf of the individual, the community and the race, does its work in regions where humanity is found in its deepest depths of misery, and where the people suffer and die from sheer neglect.

Those who stand in greatest need of medical aid are found in all the non-Christian lands, but especially in tropical and sub-tropical areas. This is true of Syria, Arabia, Persia, India, Siam, Burmah, China, Korea, the islands of the Pacific and Indian Oceans, the larger part of Africa, tropical Mexico, Central

America and the interior of South America. Most of these areas are subject to the ravages of such diseases as cholera, smallpox, plague, leprosy, malaria, dysentery, sleeping sickness and yellow fever. There is at the same time a disproportionate supply of qualified physicians, lack of intelligent care of the sick and an absence of means for the prevention of disease. In no section of the habitable globe are sanitation and preventive medical work more needed, and nowhere will intelligent effort bring larger and richer results.

Mrs. Isabella Bird Bishop wrote, after four years of travel and observation: "The alleviations which in Christian countries mitigate the suffering of the dying, are unknown to the heathen and they regard death as the triumph of the supposed demon. Amidst beatings of gongs, drummings, shoutings, and incantations, with their dying thirst unassuaged, and with their nostrils plugged with a mixture of aromatic herbs and clay, or with mud of sacred streams, our heathen brothers and sisters are passing in an unending, ghastly reproachful procession into Christless graves."

Our missionary force at Shenchowfu, China, is *without* the ministrations of an *American* doctor. Qualified candidates are earnestly desired.



AN OPIUM DEN AND ITS INMATES

The mortality in non-Christian lands would depopulate France in a year, Germany in two years, and the United States in less than three years. While much of this is due to natural causes, we cannot forget that pain has no alleviation, sickness is in the midst of every discomfort, and death, too, often takes place under the most harrowing conditions.

And this is not all. We cannot forget that for all of this misery there is among non-Christian peoples a surprising lack of sympathetic concern or attempt at alleviation. After years of personal observation and contact with the natives, Joh. Warneck remarks of animistic peoples: "You may go through heathendom anywhere, in the Indian archipelago, in New Guinea, in the South Seas, and in Africa, and you will nowhere find humanity, mercy, kindness and love."

Take one example from the writer's observation. Heathenism along the stretches of the Aruwimi, which empties into the Congo at its great bend north-westward, is dark, despairing and degraded beyond description. I found the sick neglected, the weak oppressed, the unfortunate ridiculed, and the aged looked upon as an intolerable burden. In the depths of those almost impenetrable forests the old people are put to death when they become helpless, partly to save them

from the cruel bite of the driver ants, which may come in the absence of the men who are on the hunt for game and of the women who are tilling the fields, and partly to relieve the living of their care.

The lack of vigor and vitality upon the part of native peoples who live within the tropics is not altogether accounted for by climate. They suffer from diseases, unrelieved by medical or surgical help, which reduces resisting power. For the most part, they lack even an elementary knowledge of sanitation, hygiene and diet values. They are preyed upon by fear, which saps vital force even more than does physical pain. The gospel of "good cheer," called the "happy sound" by the Chinese, does not simply bring joy, but, with its helpfulness, brings increased vitality, and a stronger hold upon those forces which make for sounder health and higher life. We have come to recognize the truth that the work of the missionary physician in restoring people to good health, as a basis for sound morals and religious life, is as necessary as that of the engineer in draining swamps, building sewers, surveying roads, constructing bridges, and furnishing many other material essentials of modern civilization.

—*The Missionary Survey.*



DR. ADAMS AND MISS TRAUB AND NATIVE NURSES IN HOY MEMORIAL HOSPITAL, YOCHOW CITY, CHINA

A Narrow Escape

SINCE writing last I've had quite a thrilling experience. On Easter night Miss Li (one of the teachers) and I left for Hankow to interview a new teacher for one of the day schools and to see Miss Li's brother who was leaving for Southern China and did not expect to be home for several years. I was terribly rushed all day long and at night when I was trying to get ready, the folks all came round with money and lists of errands to be done in Hankow. I was just ready to pack my suitcase when I suddenly realized it was time to go to the station, so I simply threw things in and hurried off.

Somehow I was very worried, very unhappy and very tired. We got in the third class car and our servant spread our steamer rugs for us to lie down on and left. Before Miss Li could lie down one man came and plunked himself down where her feet should be. We asked him to move as there was lots of vacant space in the car. He was very rude, so there was nothing to do but pull the rug out from under him and move. Now Miss Li and I were lying opposite to each other on different sides of the aisle. At first my suitcase was by my side, but when she moved I put the suitcase at my feet in full view.

On the other side of the suitcase sat a young man who began talking to Miss Li.

He told her we'd better be careful, that there were lots of thieves on the train and she replied that I often traveled alone and was not at all afraid.

The first station on the way to Hankow is Chinglingchi, Yochow's port, and takes about a half hour's time. After we had left there, I suddenly realized that the young man had left rather very abruptly, and somehow I was troubled. I jumped up and said to a young man sitting next to where the other man had been, "Where did this young man go?" He answered, "I don't know." I felt so unaccountably worried that I said to Miss Li, "You ask 'where did this man go' I want to know." She must have thought I was suddenly losing my mind for there seemed to be no special reason for my insistence. Then the train pulled into the second station,

Yun Chi. I saw the fellow jump off before the train had slowed down.

Well, I felt so strange, so peculiar that I simply did not know what to do with myself. Just as the train left Yun Chi I pulled my suitcase around and found a hole cut into it. I tore open the suitcase and found that every cent I had along—ninety dollars, half of which belonged to me and half to the others—was gone. I was really sick and pulled out everything and looked again. Yes, every bit was gone. I sent Miss Li for the train guards—all trains have policemen on them—and she didn't come for so long that I began to think she had fallen between the cars as there was no connecting platform. I was almost frantic, but just sat on my suitcase and held my head.

Finally she came and all the train officials with her. I showed them the suitcase and told them I was sure the young fellow who had left the train at Yun Chi had done the stealing. Fortunately I had noticed his clothes and could describe him.

Then they told me that I should look carefully and see if any clothing was gone. No, I said, nothing but the money. It was not until the next day that I discovered that my kimono was missing. They comforted me by telling me that if nothing but money had been taken it would be almost impossible to catch the thief, but at the next station they would telegraph back to Yun Chi. Then I remembered that the next station was Lua Kou Pu and the station master there, Mr. Yang, a good friend of mine. So I told them and requested them to ask him to come on the train. When he came he said, "I will do everything for you I can."

The next two days I was terribly worried. I didn't see how I could afford to pay back all that money yet I felt that I must. I decided to tell no one of the affair, but to keep it a secret. Fortunately I had some money in bank so I managed to make all their purchases but of course could buy nothing for myself.

On the way back I looked for Mr. Yang when we reached Lua Kou Pu, but did not see him. At Yun Chi I would not go near the door as my heart felt too sore, but Miss Li went. One of the po-

licemen on the platform told her the thief had been caught. She came running back to tell me but I would not believe. Then one of the train guards who knows me came and verified the report and told me if I went to the head of the R. R. police I would receive the lost money minus \$2 (two dollars) and my "dress." Then I began to believe, although it seemed too good to be true.

On reaching Yochow I found that the story of the theft was all over the place. The poor fellow's picture and a description was hung up in the station and the fellow himself was at the railroad police house, the head of whom is a Mr. Lin, whose one daughter is in boarding school and the other in day school. In the morning—we had reached Yochow at 2 a. m.—Miss Li and I went to see Mr. Lin, but he was not at home, but we saw the poor fellow.

He had received one thousand blows before he would confess although he had been caught with the "goods on." He got off the train at Yun Chi and the guards who took his ticket thought it strange that he had bought a ticket all the way to Wuchang but had got off at the second station out of Yochow. The thief was undecided what to do, whether to go to the city and have a good time with his colleagues or go back to Yochow on the train that was already due. After hesitating he went up to the ticket window to buy a ticket back to Yochow and the same guard who had collected the other ticket saw him and asked him why he was going back to Yochow. He said to buy things, but as Wuchang is a much better place for shopping or business this seemed strange. They noticed, too, that he had quite a roll of money and they asked him how much he had. As he had not had an opportunity to count it he said he didn't know. Just then my telegram arrived and as he seemed a little suspicious they decided to examine him. Out came the silk kimono and they said, "where did you get this?" and the poor chap finished the tale by saying, "From a foreigner."

At night I was requested to go again and after a little formality received the lost money and the dress. Mr. Lin said the thief had worked on the Peking-Hankow line, had been caught there, hung

up by the thumbs and still bore the scars. As he could no longer appear on that line he and several friends had moved to Yun Chi and were doing regular business on the trains. He was beaten until he told on seven others and two days later I heard that he and one he had told on were taken on the train and shown at each station so they would be recognized and would never dare to appear there. After he had received this severe punishment I was hoping they would release him but they had too many other cases against him.

The Chinese who have talked to me about it say that if I hadn't found out just when I did that the suitcase had been robbed it would have been too late. If he had gotten back to Yochow City he couldn't have been caught, therefore I have "very wonderful intuition," but I consider it different. It was a good lesson for me, too. I never carried silver like that before. I should not have done so, and believe me, I never will again.

Today something happened which gave me much joy. One day last winter on a bitter cold morning a little beggar boy came past our Mieh Hsi Chiao street chapel just at S. S. time. We invited him in, put down his basket containing a bowl half full of cold rice and his chop sticks and put him in with the other children. Several times since I've passed him on the street and last Sunday he came to our Tsai Gia Lin S. S. This afternoon he came again and brought his little brother who is just able to walk. He was so little that I had to lift him up on the bench, and, as I did so, someone said disgustedly, "Beggar," whereupon he received a little lesson on what's not allowed in S. S. They were both so interested and seemed so happy to be there that I feel pretty sure they'll come regularly now. It was such a miserable day and there were so many things to be done that I was tempted not to go to S. S. but I feel richly rewarded for having gone.

By this time you know that unless I can make an exchange I sail on July 23, northern route, and ought to arrive in Vancouver in fourteen days, or about August 6th, so that by at least the middle of August I will be at home. How unbelievable it seems.

MARION P. FIROR.

A NATIONAL CHRISTIAN COUNCIL IN CHINA

THE Ninth Annual Meeting of the China Continuation Committee has just been held in Shanghai. In this Committee, hitherto one-third but now one-half of the 65 members being Chinese, the diverse Christian forces in China are actually, though informally and unofficially, represented. This means that the members come from the North, South, East, West and the centre of China; that they include missionaries of British, American, Canadian, Continental and Australian, as well as Chinese nationality; that there are Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterian and members of other ecclesiastical families among them; and that they represent all the chief forms of missionary work, medical, literary, administrative, educational and evangelistic. The Roman Catholic and Eastern Orthodox forces are not represented, although this Committee owes its origin to the World Missionary Conference held at Edinburgh in 1910, in which the outlook was that of the whole of Christendom as over against the whole of the Non-Christian world.

THE CHINESE RENAISSANCE

More than one day out of the five days of this Annual Meeting was given to the consideration of "The Chinese Renaissance" or "New Tide of Thought," which during the past year has assumed extensive proportions. Four most thoughtful and carefully prepared papers on this subject were presented at the meeting—two by Chinese and two by foreigners—dealing with the origin, characteristics, achievements and dangers of the movement. It was clearly pointed out that the movement is unorganized, that is without formally chosen officers or members, but that it stands everywhere for certain things, for example:—

1. *An attitude of criticism and enquiry toward established traditions, and indeed toward everything, new or old.* The conservatism of the nation's leaders has withered before it. Everything, Chinese or foreign, social or political, ethical or religious, must meet at its hands the test

of impartial enquiry as to its truth or value.

2. *The use of conversational language as a medium of expression instead of the old literary style.* More than a hundred, possibly several hundred newspapers and magazines, and original and translated books on a vast variety of subjects, have been issued in this plain language, and this has produced a veritable literary revolution where the common people are coming to their own.

3. *Loyalty to democracy and freedom.* Autocracy in government or in society is no longer to be tolerated. The worth of every individual, and his right to be considered and to be heard on all questions that concern him must be recognized. No one man or group of men is wise or strong enough to act for all; and every man must have liberty to speak and act within wide limits; according to the light that is in him.

4. *Love and service* as the supreme principles of life. These must be to international and inter-racial as well as to individual and family interests.

5. *The scientific spirit* and the effort to nationalize all life. This movement is obviously fraught with far-reaching significance to the Christian Church in China, and it was hailed as opening a new day of opportunity for wide usefulness and influence. It has obviously great dangers also, and these were carefully considered. A resolution was adopted without dissent expressing the interest the Committee in the Movement and calling on all Christians to study and pray for it.

THE CHINA FOR CHRIST MOVEMENT

Much attention was devoted to this movement, which embodies the desires, especially of the younger Chinese Christians, for a nation-wide, interdenominational effort under real Chinese leadership but in hearty co-operation with missionaries to bring unitedly to the whole Chinese people the blessings of the Christian Life.

CHINESE PHONETIC WRITING

Everyone who knows China at all realizes that the difficulty of the Chinese writ-

ten character is one of the chief obstacles to China's progress. The special Committee on the Promotion of the National Phonetic reported important progress during the year. The Government Board of Education, which devised and proposed the system, is pushing it in both Normal Schools and primary schools under government control. All this aids, though indirectly, in securing the great objective of a *Bible Reading Church*.

NATIONAL CHRISTIAN CONFERENCE OF 1922

In some ways the most important work of this Annual Meeting was the consideration of plans for a National Christian Conference in 1922. Preliminary plans were made at the previous Annual Meeting, and a strong Committee has worked hard on preparations and plans throughout the past year. Many difficult questions have been dealt with, the most difficult being those which concern the due representation in the conference of the various churches and missions. A guiding principle has been that the conference should represent officially and formally, as far as possible, all the several churches and missions, and that one-half the delegates should be Chinese. Hitherto there has never been an officially delegated conference with such a proportion of Chinese members, the nearest approach to it having been in 1913, where one-third out of a total 120 members were Chinese; whereas in the great Centenary Conference of 1907, where some 600 delegates were present, and in all previous conferences, there were only foreign missionaries as delegates. The meeting planned for 1922 will thus mark an immense step forward in the development of Christianity in China, and if carried out as planned will deserve the name of a Chinese National Christian Conference.

(Continued from Page 359)

most prominent. Christianity is a religion of joy and gladness, and it was beautiful to see the normal, healthful, and wholesome life of these active and prospective missionaries. Well may our Church rejoice that we have come to the day when we

have nearly a hundred missionaries in active service, and that the Board and others active in the cause of Foreign Missions in the homeland could hold such a helpful Conference with about 20 missionaries home on furlough or under appointment to go soon to the field.

The Racial Composition of America

The racial composition of the population of the United States in 1920, as announced recently by the Census Bureau, shows the country to contain 94,822,431 white persons, 10,463,013 Negroes, 242,959 Indians, 111,025 Japanese, 61,686 Chinese and all other races 9485. The Japanese race exceeded by far the rate of growth in the last ten years of all other classes.

Unofficial estimates of the increase in the number of Japanese in the United States, particularly on the Pacific Coast, were borne out in the official tabulation, which revealed a rate of expansion of 53.9 per cent. in the decade of 1910-1920. California absorbed 30,596 of the total growth of 38,868 Japanese in that period. On January 1, 1920, there were 71,952 Japanese in California. The remainder of the increase was distributed largely in the States of Washington, where 17,388 now make their home; Oregon, 4151, and Utah, Colorado and New York with between 2000 and 3000 each.

The white population showed only a 16 per cent. expansion for the decade, and the Negro 6.5 per cent. Both the Indian and Chinese groups dwindled 8.6 per cent. and 13.8 per cent., respectively. The growth in the white population was considerably less than the rate for the previous decade, which was 22.3 per cent.

The rate of increase in the Negro population, which was not perceptibly affected by immigration or emigration, was the lowest on record, according to the statement. Evidence of the migration of the Negro to the North and West was found in the figures showing nearly three-fourths of the increase in the Negro population, or 472,418 of the 635,250 gain in these sections.

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

A Notable Golden Jubilee

THE joy in the occasion of the Golden Jubilee of the Woman's American Baptist Foreign Mission Society was not only denomination-wide but world-wide, and every National Missionary Society rejoiced in the wonderful achievements wrought during its fifty years of service.

Within the space of a month a series of district Jubilees were held covering the territory of the Woman's American Baptist Foreign Mission Society—Maine to California. The initial celebration was held in Boston, the culminating one in Des Moines, Iowa.

The initiation and zeal of the first celebration characterized the other district meetings and thus the Jubilee became a stronger foundation for the building of the next fifty years.

The OUTLOOK OF MISSIONS rejoices in the accomplishments of this great society which has provided not only missionaries but leaders who have inspired untold numbers of women and girls to nobler service.

The place of honor in the Boston celebration was given to the World Wide Guild—the daughter of the Woman's Foreign Mission Society. On the opening night the auditorium of Ford Hall was filled with delegates from the territory surrounding Boston. The speakers were Mrs. Montgomery, the President, and "Mother MacLeish."

The Woman's American Baptist Foreign Mission Society was born at Newton Centre, a few miles from Boston and on the second day of the Jubilee a historic meeting was held at the same place, but not in the same building, where "fifty years ago a little group met to set a world movement going." The unique feature of the historic meeting was the "Meeting with Descendants of the Women of '71." This was a reproduction of the first meet-

ing held at the same place fifty years before. Lineal descendants had journeyed great distances to take part in the meeting, and gowned in the fashions of that historic time these women enacted the parts which their now illustrious mothers and grandmothers had taken in the first meeting.

From the beginning the society was blessed with gifted leadership: this rich endowment is expressed today by the names of Mrs. Montgomery, Mrs. Peabody and Mrs. MacLeish—a trio of women of unusual personality and ability.

Probably the greatest day of the entire Jubilee was that on which the missionaries home on furlough, those under appointment and the representatives from the missions came to the platform. Among the latter were girls and women from China, Japan, South India, Garo-Assam, Burma, Bengal-Orisso, Assam, the Philippines and Africa—living witnesses to the work of the society.

Mrs. Montgomery voiced the thought of the assemblage in her address—"After the Jubilee—What?" She said: "Our mothers were pioneers! Let us never forget it! It is in their spirit that we must face our second mile of fifty years. We, too, have to be pioneers for the centennial that is to be. We have to lay the foundations which will make possible a centennial exceeding in glory and fruition this Jubilee as the Jubilee exceeds the humble beginnings of fifty years ago."

A daily rate of blessing,
A daily rate of bread,
A daily rate of sunshine
Across my pathway shed;
And if perchance a sorrow
Shall be my lot today,
I know that ere tomorrow
The cloud will roll away!

—JOHN R. CLEMENTS.

Good News for the Y. W. M. A.

THE captain for recruits to the W. M. S. has been chosen. Notice the later paragraphs in this sketch and see how the W. M. S. was recruited in Indianapolis, by the new Secretary of our Y. W. M. A.

No one questions that the work which involves originality of thought and a venture in faith must be committed to the young women who are willing to put themselves under training. The latest report of the Y. W. M. A. gives a membership of 2612 which means where there is one member there should be thirty-five.

Beginning with September, an increase of emphasis will be placed upon training our girls in the Auxiliaries; in order to accomplish this Miss Alma Iske has been elected the Field Secretary of the organization.

Miss Iske is an Indianapolis girl whose development has come because of her interest in the possibilities of a Christian life. A brief sketch will suffice to show that her educational training has been similar to a majority of our girls. She is a graduate of Lain Business College and has been a stenographer for ten years, the last four as secretary to the manager of the Life Department of the Aetna Life Insurance Company.

The previous paragraph might have been the sketch of many of our Reformed girls, and it is from this mutual plane of understanding that we hope Miss Iske will be able to lead the Auxiliary girls into fields of greater service.

The preparation for the distinct work which Miss Iske will do was received in her training at the Indianapolis Bible Institute. She says, when I graduated from the Bible Institute I received a new vision of the Christ and of service. This prompted me to organize the Philathea Class in the Sunday School of Second Reformed Church. This class has grown to be a class of fifty young women and is one of the most wide-awake classes in the Sunday School.

After Miss Iske was confirmed she joined the Y. W. M. A. and has held many offices in the organization. Last year she was the President, and under her direction



MISS ALMA ISKE

the Auxiliary graduated into a Business Women's Missionary Society with full relationship with Indiana Classis, Synod of the Southwest.

The active leadership of a local Y. W. M. A. and an understanding of its relation to the Woman's Missionary Society with the classical and synodical understanding will be of practical assistance to Miss Iske in her work.

The Woman's Department of the OUTLOOK OF MISSIONS wishes Miss Iske God Speed in her work.

NOTICE

Missionary societies and study groups that expect to study both adult text books for 1921-22, should study "From Survey to Service," the first half of the year. September is the first month of the mission study year, therefore where monthly meetings are held this text book will be in use from September until February. Beginning with March our book for study will be "The Kingdom and the Nations." This explanation is made because of the fact that our Outline Program for the latter book does not give correct dates.

EDUCATIONAL COMMISSION.

ITEMS OF INTEREST

Foreign Missions Conference, Lancaster, Pa.

Miss Alliene S. DeChant and Miss Helen I. Weed were appointed short term teachers for the Miyagi Girls' School, Sendai, Japan, at the special meeting of the Board of Foreign Missions held in connection with the Foreign Missions Conference, Lancaster, Pa., July 7-10. Miss DeChant goes as the English teacher and Miss Weed as a Voice Teacher in the Music Department.

* * *

Miss Ruth M. Kuenzel at the same special meeting of the Board accepted the challenge to serve as kindergarten teacher, Sendai, Japan. This appointment promises development of a much needed phase of missionary work on the Foreign Field, which the W. M. S. G. S. expects to develop to a high point of efficiency in the not far distant future.

* * *

Miss Helen M. Wolf, appointed by the Board one year ago, was present at the Conference. She expressed her gratification for the splendid year spent at Kennedy School of Missions. Miss Wolf goes as an evangelist to China and will sail shortly.

* * *

Miss Helen Otte, in attendance at the Foreign Missions Conference, was appointed at the March meeting of the Board to be teacher in the Miyagi Girls' School, Sendai, Japan. Miss Otte recently graduated from Heidelberg University with *Magna Cum Lauda* honors. She will probably remain in America two years. The first year will be spent in teaching and the second in a school in preparation for her work as a missionary.

The College Hymn—"Jesus, I Live to Thee"

It must have been an inspiring and impressive scene when the students of North Japan College assembled for their annual Field-Day Exercises and together sang Dr. Harbaugh's beautiful hymn, "Jesus, I Live to Thee." This hymn has

been adopted as the English hymn of that great college.

The Chinese A B C in Our Shenchow Schools

The A B C, or the Phonetic Script, is being used by Miss Minerva Weil in her classes for the illiterate women of Shenchow. Since the development of the Phonetic Script ignorant women have been taught to read the Gospel of John in a month, and in a few months they are able to read any part of the Bible.

These schools for women do more than teach the women to read; they give a point of contact through which the missionary can approach the home.

Chinese literati (scholars) do not like the new A B C method. They spent from twenty to thirty years in study to learn the Chinese language so look with disfavor on a system which enables their ignorant wives to read reasonably well in a few months.

The Prayer Calendar

Mrs. W. R. Harris, of Morgantown, West Virginia has written the prayer for the month of September in the Prayer Calendar. Mrs. Harris was President of the W. M. S. G. S. from 1911-1920; she is the representative on the Forward Movement and has represented the W. M. S. G. S. at interdenominational conferences and our Summer Missionary Conferences.

NOTES

Institutes: The theme for the Institutes will be "Responsibility and Service."

* * *

The Woman's Missionary Society of Eastern Synod will convene in St. John's Reformed Church, Shamokin, Pa. September 27, 28 and 29.

* * *

Among the Reformed women in attendance at the Winona Missionary Conference were Mrs. B. B. Krammes, Mrs. Henry Gekeler, Mrs. Abram Simons, Miss Helen Bareis, Mrs. Hauer and Mrs. Hesser.

The Wilson College Summer School of Missions had the largest registration in its history. The total registration reached 800 of which 675 were from a distance. The Reformed group numbered 58.

* * *

Mrs. C. A. Krout had charge of our denominational literature. The receipts were larger than on any former year.

* * *

The report of the Wilson College Conference Book Table showed that the delegates were purchasing very worth-while books. Among the best sellers were Fosdick's "Meaning of Service" (140); Swain's "What and Where is God" (48); Babson's "Fundamentals of Prosperity," etc.

! * *

Mrs. Karl H. Beck, of Shenchow, China, who attended the Wilson College Conference, was called home because of the illness of the baby. Mrs. Beck gave an interesting address at our Rally, in connection with the Conference.

* * *

Twenty-seven girls from Ursinus, Hood, Cedar Crest Colleges, and Heidelberg University, attended the Student Y. W. C. A. Conference at Eaglesmere, Pa.

* * *

Mrs. H. L. Raup, of Shamokin, was the hostess at the Reformed Rally at Penn Hall, Chambersburg. She was assisted by Mrs. C. V. Smith, mother of Missionary Arthur D. Smith. An excellent program, good music, refreshments, and overflowing good spirits marked the Rally, *The Best*.

* * *

Last year Mrs. R. S. M. Emrich, formerly of Marden, Persia, was one of the strongest leaders at the Wilson Summer School. She sailed on the 12th of May from New York under the Near East Relief Commission to take charge of the personnel of women relief workers. Her three boys accompanied her. They will attend school in Constantinople.

The Master's Call

(A Story written by BERTHA HERZBERGER, Heidelberg University, Tiffin, Ohio)

LOUISE trudged home languidly. The day had been hard, and she was discouraged. She was becoming tired of working at Marden's. The other stenographers seemed so care-free, so full of enthusiasm and life, but Louise never felt quite at home among them, somehow she did not seem to fit. Each day grew more unbearable, but she must continue because she had her own way to earn in the world. Tonight these thoughts oppressed her, but there was something else which troubled her more than not fitting in with the girls.

She reached the steps of her house and stole softly up to her room, with a big lump in her throat. She went straight to the clothes-press as if to avoid Mary who had reached home earlier and was preparing supper.

"Why, hello, Louise! You're a trifle late this evening. Held up at the office?"

"A little while and then I stopped at the 'Bulletin.' Can I help you with the supper?"

"It's about ready, but you can pour the tea."

Louise walked over to the teapot and without saying a word poured the tea. Mary had often known her to come home slightly out of spirits and she decided not to quicken her distress by having her tell the story. In a few minutes the girls sat facing each other at the table.

"Oh, Louise, I had an interesting experience today! One of the salesmen from Atkins' Candy Shop came into the office and presented his card to Alma the telephone girl. He wanted permission to speak to the girls in the office. Imagine, Louise! Mr. Dennis hesitated somewhat at first (you know him) but the gentleman insisted that he had little souvenirs for the girls, so Mr. Dennis permitted him to come into our room. When I looked up from my notes I was positively dumfounded! Louise, you'd never guess who handed me a little box of candy!"

"No, I wouldn't."

"It was Ray! Louise did you ever dream that I'd be getting a box of candy from Ray? Why, my dear, I thought **you'd be** insanely jealous."

Mary was quite aflame with enthusiasm but Ray scarcely stirred. Ray had been an old pal of Louise who had left home a short time ago and no one knew where he was. Mary thought that surely such news would arouse her curiosity. She began to wonder what was wrong and why she seemed so disinterested. Had she forgotten all about Ray in this short time?

Mary offered her some baked apples. "Louise, I know you are fond of baked apples, so I fixed some for you. Won't you have some?"

Louise took a spoonful but Mary noticed that it was with difficulty that she ate it. What could have happened? She had never seen Louise act so strangely. When she could conceal her anxiety no longer she lifted her eyes and looked squarely at the girl. "Louise, dear," she said, "something is troubling you. What is it? Has something gone wrong at the office?"

"No, Mary, not exactly wrong—but, you see" she stammered, "I'm not a part of Marden's. Those girls are so different. I'm in the way. I think I'll try something else."

Mary appreciated Louise's position. She had met some of the girls from Marden's and was not surprised that Louise did not "fit in." But tonight Mary felt there was something more. What could it be? She rose, slipped over to Louise and put her arm tenderly around the girl's neck. "Louise" she continued, "is it just the girls or is there something more? Has Mr. Marden said something?"

The lump swelled in Louise's throat. She wanted to pour out her whole soul, but it was so difficult. At last she could contain herself no longer, and with a voice that told plainly that she was struggling with tears, she burst forth. "It's the 'Bulletin.' Mary have you seen it? Dr. Winmore's coming Sunday. Let's go. It's the pictures of the starving Chinese children which I cannot stand any longer. Mary you remember when mother died," her eyes filled with tears—"it was then I promised Him I'd go. Mary the

joy it was to know Him, no one but He can know. How dark this old world seemed but for that Light! It was then, Mary, because of His goodness to me, that I promised Him I'd tell all who knew Him not. But what a mess I've made of it all."

Together the two girls went over the interval since the death of Louise's mother. She and Mary had secured a room in a private residence and there had lived for nearly three years, cooking their own meals and keeping house for themselves. Both girls were stenographers. Mary was employed with a large Banking Corporation and Louise at Marden's Glass Manufacturers. She had been employed at two other places before this one but had become dissatisfied and had left. Now she was tired of Marden's. Louise was not a shiftless girl, neither was she flighty. On the other hand she was the type of girl who loved to be busy and to do her work well. Louise was not an unattractive girl. Her light brown hair was always neatly and simply arranged. Her beautiful gray eyes had been somewhat softened with the sorrows which had crowded into her young life. She had been actively engaged in religious work at the little mission, and she loved her work very much. But somehow as a stenographer, Louise did not fit.

The week passed. Louise said very little, even to Mary, but she had been thinking hard.

Sunday morning came, and the two girls seated themselves side by side in the little mission and waited eagerly for Dr. Winmore and his message. The hymns were sung and the subject announced. Dr. Winmore rose to speak. Immediately the room became breathlessly quiet. The atmosphere seemed filled with the presence of the Divine. Louise felt her pulse quicken. She was struggling under the accusation of a guilty conscience. In her heart raged the battle which every Christian has experienced. God was calling her. She felt it, but, the things of the world, too, looked bright. These words struck Louise like a blow and left an indelible impression upon her mind. "In China thousands are starving. What a deplorable situation! We are enjoying the fat-

ness of plenty and to spare. There children are crying to us for help. Jesus went to the cruel cross of Calvary for us, and in return, we who bear His name, love Him not enough to feed His little ones. We eat until we want no more and only pray that God will somehow supply their needs. What a meaningless prayer! But even death were not so mean if they had some hope. But they are dying in ignorance. Not only their bodies but their souls are starving."

* * *

Louise heard no more. Her tears were falling fast, but they were not tears of bitterness. Indeed she counted the last three years of her life wasted, but now the crisis had come and she had met it nobly.

She did not notice when Dr. Winmore stopped speaking. She seemed lifted into a higher realm and forgot all around her.

In a moment she realized that the organ was faintly sounding an old hymn—"I can hear my Savior calling, Take thy cross and follow, follow me." Louise bowed her head and listened. She felt strangely touched. God was talking to her. A few moments before she had decided. Now it was not hard. She was filled with the spirit of triumph and she could only answer gladly, "My Lord, Thy will be done."

That night as the two girls walked home together the silence was broken only by these words:

"Mary, I'm going."

IMPRESSIONS OF THE WILSON COLLEGE SUMMER SCHOOL OF MISSIONS

IRMA B. DITZLEB

BACK home again! What a wonderful week it was! How thankful I am that I was one of the many hundred women who had the privilege of attending the splendid school of missions at Chambersburg. The week was a very busy, a very inspirational and uplifting one. Just briefly I shall give you a few of my impressions.

On boarding the conference train one entered a new atmosphere. An atmosphere so different from that on most excursion trains. Refinement prevailed and with it was displayed a spirit of good cheer and fellowship. This feeling was ever present and became stronger toward the end of the conference period. We were all friends. Old friendships were renewed and strengthened and many new ones formed. Even though many denominations were represented we were as one family and shared each other's work and play.

In the different classes, we met with strong leaders; strong in faith and personality. Leaders of very wide experience who told us of the needs and burdens of the countries at home and abroad, thereby creating in us a desire to serve. Also making us anxious to give what we can toward the lifting of these burdens.

Probably the most impressive feature of the entire week was that of the Holy Communion, which was administered on Sunday morning. The service was beautiful; almost too beautiful to speak about. Here words fail to express one's feeling. The unity of the Church, the ideal toward which Christianity is striving, was manifested on a small scale when women of all denominations gathered at the Lord's table, forgetting that there was any difference in their creeds.

The pageant, "The Search for Light," given the last night of the conference, was a most impressive ending of this week of privileges. I'm sure everyone who saw this pageant, everyone who saw the darkness of the heather countries pictured before her wanted to and still wants to carry the light in some way, "so that the dark way may illumined be."

Even though the conference is over and I am back at my regular tasks, I feel I've had a vacation worth while. One that drew me closer to God, one that gave me inspiration, zeal and a new vision of my fellowmen. While I am separated from friends and leaders, their spirit and influence will go on and live.

Newton N. C.

Reception to Wilson Delegates

One of the pleasant diversions of the Wilson College Missionary Conference was the reception to the Reformed women at the home of Dr. and Mrs. Irwin W. Hendricks. For three years in succession Mrs. Hendricks has entertained the Reformed women who come to the conference. The occasion is a happy break in the week of classes and lectures, and gives an opportunity to meet many members of Zion and St. John's congregations.

This year the excellent impromptu program of music and readings gave addition pleasure to the guests. The spacious porches, beautiful grounds and the fine old church yard with its historic cemetery always hold the guests until the last trolley before the college dinner.

Our Young Women at Wilson

WE had heard much of the wonderful Wilson Conference at Chambersburg and were delighted when we were told that we were to have the privilege of attending it. When we first arrived we felt lost in the sea of strange faces. Very soon, however, we began to feel at home and to discover each other. There were seven young women of the Reformed denomination at the conference and next

year we hope there will be several times that number.

Through our social times in the dining room, at our denominational meetings, at the services and last but most important, we learned to know each other through a unity in a common purpose. We had come to Chambersburg to strengthen ourselves in order that we might be able to give better service to our brothers and sisters at home or in any other place where we might be needed.

The conference was of special interest to young people. We learned of world-wide conditions. The life in China, Japan and other nations which needs to be changed. Dreadful conditions which we did not dream existed in our own dear land were brought to our attention. We did not stop with the needs and problems of the world, but studied methods of meeting the needs. We were impressed that the greatest part of the work must be done by the young men and women, who are just entering upon their life's work. We have had a great heritage in America and therefore much is expected of us.

Now that we have left the conference, we ask ourselves whether we got the thing we came for. I believe all of us can honestly answer that question in the



REFORMED CHURCH GIRLS AT WILSON COLLEGE SUMMER SCHOOL OF MISSIONS



THE COURTSHIP OF MILES STANDISH
(Stunt at Wilson Conference)

By Miss Jane Sperling, Mrs. John A. Ditzler,
Miss Miriam Dumn

affirmative. Those of us who came for a vision received it from our inspired leaders. Those of us who wanted the vision which we already had, made clear and stronger found the thing which we sought. The Chambersburg Conference has been like a great power-house. Up there we found the current which shall generate the light that we shall burn at home. If our hearts and minds were good receivers the light which we shall give to others will be clear and steady.

It is interesting to note the things which our seven young women are going to do this fall. Miss Margaret Motter, our assistant Camp Leader, expects to do educational work among the mountain people of Kentucky; Blanck M. Lotte, of Allentown, is a leader and worker among the young people of her church; Grace Knoll, of Reading, is interested in Social Center work, while Miriam Dumn and

Dorothy Bohn, of Reading; Jane Sperling, of Wilkinsburg, and Ruth Dutrow, of Frederick, will be students in different colleges.

Chambersburg has been a great inspiration this year, and it is our hope that it will continue its wonderful work in the years to come.

Frederick, Md. —RUTH P. DUTROW.

W. M. S. Rally Hymn for the Wilson College Conference

Dedicated to W. M. S.

(Melody: "Love's Old Sweet Song")

W. M. S., we greet each other here,
As we are met from distant homes and near;

One is our faith, our aim and purpose one,

That all the race of men to Christ be won;
Now may these days of fellowship so sweet
Prove unto one and all their joys complete.

CHORUS

Reformation spirit, urge us onward still,
May the task, God-given, be in us fulfilled;

Rich will be the harvest, fruitful in its yield

If we, faithful, labor in His broad field,
In His world-wide field.

Lift voices then, in honor of our Zion,
A sturdy branch of the ever-living Vine;
W. M. S., Whole-Minded Service give
That souls of men may wake and learn to live;

LOVE, the Keystone that binds us in our toil,

We are Reformed, but Christ is ALL in ALL.
Chorus:

W. M. S., now We Must Send abroad
To farthest man the knowledge of our God;

Faith, Hope and Love, our Messengers,
"These three."

To all mankind proclaim "Salvation's free."

So may our prayers attend them on their way

To bring to Earth the happy Triumph Day.
Chorus:

W. J. WIEST.

Shamokin, Pa., June 21, 1921.

THE AUTHORS OF OUR HOME MISSION TEXT-BOOKS

H. Paul Douglass

In the text-book, "From Survey to Service," we observe the same analytic approach to the subject and the master hand in illustrating by word pictures, which characterized the former Home clergyman, scholar, teacher and author. Mission text-books of H. Paul Douglass, years ago. He was graduated from Iowa College a Phi Beta Kappa student, in 1891. After completing his Theological course in Andover Theological Seminary he studied at Harvard, Universities of Chicago and Columbia and in the New York School of Philosophy.

His wife was Miss Rena Sherman of Cedar Rapids, Iowa.

After spending twelve years as a minister (Congregational) in the middle West, he was elected Professor of Philosophy in Dewey College. One of the most important positions held by Dr. Douglass was as Superintendent of Education, American Missionary Association, in charge of 75 Schools for Negroes and Mountaineers in the South. He was with the A. E. F. in France as Y. M. C. A. Secretary and was a member of the Army Educational Corps from 1918-1919.

Dr. Douglass' home is in Upper Montclair, N. J.

Rev. Fred Eastman

"The author of 'Playing Square With Tomorrow' has had both preparation and experience to guide him in the preparation of his theme. He is a graduate of Wooster University, Ohio; Union Theological Seminary, New York City, and has had two years post-graduate work in Columbia University. He spent two years in settlement work on the East Side of New York City and fifteen months in survey work studying at first hand the problems of country life in the East, the Middle West and the South."

"Mr Eastman's knowledge of country conditions is not merely theoretical but practical, as the following quotation will show:"

"Two years ago, out on the brown grass plains of central Long Island, there is a little mosquito-bitten town that boasted

two-hundred and fifty families, dirt roads, a moribund church, five saloons and little else. Then came a change. Into the little town came a young minister who had religion, plus energy, plus practical sense. Today that town has macadamized roads, a thriving church, a self-supporting library, cooking, musical and manual training classes, no mosquitoes, a public bathing beach, twenty-four thousand dollar community house, and some pauperized saloons.

"Curing a sick town is much like treating a diseased person. The town 'doctor' like the physician, must be watchful, tireless, and above all, wise. All these qualities the Rev. Fred Eastman brought to Locust Valley."

"After five years at Locust Valley, Mr. Eastman held the position of Business Manager of the Red Cross Magazine and in 1917 was called from that work to be Educational Director of the Presbyterian Board of Home Missions, which position he now holds."

From the OUTLOOK.

Literature Chat

CARRIE M. KERSCHNER

Woman's Missionary Society

"Show me, Lord, Thy perfect plan
For Thy world in need and woe;
Then with love to God and man,
Will I to Thy service go."

CHAPTER I.

This prayer may be sung to the tune of "Mercy" before the study of each chapter in "From Survey to Service." You have, of course, carefully examined the program packet which you purchased for 35 or 50 cents from either Miss Carrie M. Kerschner, 15th and Race Streets, Philadelphia, Pa., or Mrs. C. A. Krout, 244 S. Washington Street, Tiffin, Ohio. Because you ordered both "From Survey to Service" and "The Kingdom and the Nations" at the same time you have received the free

Interchurch "Survey." It cost you only 6 cents for postage. Use the "American Volume." If in rural districts use the pages from 57-72; if you live in the city your needs will be discussed on pages 17-45. An Interdenominational "Leaders' Help" can be ordered from Miss Kerschner or Mrs. Krout for 15 cents each.

You will always regret not having a "Missionary Scrap Book" so why not begin now by clipping this "Chat" and any interesting articles from newspapers or magazines? Your "Current Literature" Secretary will gladly take charge of this work.

The Bibliography on page 177 "From Survey to Service" calls attention to a number of books for reference. Any public library will get these books for you.

THANK OFFERING

The new Thank-Offering services are ready; 5 cents each or \$1.50 per 100. "The Magic Thank-Offering Box," 12 cents each, Rainbow Pageant, 10 cents. The name and price of the new pageant will be announced later. Watch for the announcement and plan for the Service at your September meeting. Order early!

CALENDARS.

The 1922 Calendars give promise of being most attractive. Last year many orders were received a day or two before Christmas "to be used for Christmas gifts." Too late! Plan your gifts now. The price is only 20 cents each, or \$2 a dozen. Orders are already being received.

CHAPTER II.

Either Miss Kerschner or Mrs. Krout will be glad to fill your order for the story leaflet, "Migrant Workers," at 10 cents.

Write to Rev. A. E. Holt, D. D., 14 Beacon Street., Boston, Mass. for "Constitutionalism in Industry." Write to Mr. Rolvix Harlin, 23 E. 26th Street, New York City, for a packet of Survey material, including "The Lansing Idea." Send five cents postage to each place.

PROGRAM OUTLINE FOR NEW SOCIETIES.

This packet has been prepared for newly organized societies, and will be sent free of charge when the names of officers and date of organization is reported to the

Executive Secretary, Miss Carrie M. Kerschner. It contains an outline program with old and new leaflets covering the phases of work we support. Old Societies desiring this packet can obtain the same for 50 cents postpaid.

YOUNG WOMAN'S AUXILIARY.

The new Song books are most attractive, 10 cents each. "Playing Square with Tomorrow," 50 cents, has been made so easy if you use our Program Outline. Each girl should have one, 10 cents each, 50 cents a dozen. Program Packet, including four new leaflets, two story leaflets, six outlines on each book, etc., 50 cents, postage 8 cents. When only one Outline is desired, 35 cents. Include 4 cents for postage. Interdenominational Leaders' Help, ready September 1, 15 cents. Send for any of the above to Miss Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa., or Mrs. C. A. Krout, 244 S. Washington Street, Tiffin, Ohio.

MISSION BAND.

"Stay-at-Home Journeys," the Junior book to be begun in September, is 40 cents, and should be ordered from either depository mentioned above. Packets for Junior Bands, 50 cents each, postpaid.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

SOME NOTES FROM THE FIELD

IT is always interesting to know something about the work that is being done by Auxiliaries all over the church; so this month we are going to pay a visit to South-west Synod.

This synod is, in many respects, the banner synod so far as our Young Woman's Missionary Auxiliary work is concerned. To it belongs the honor of furnishing the first Auxiliary girl to go as a missionary to the foreign field, in the person of Miss Esther Sellemeyer, a teacher in the Girls' School, Shenchowfu, China. Miss Selle-

meyer was a member of the Y. W. M. A. of Zion Church, Decatur, Indiana.

Another commendable thing is the fact that the number of Young Woman's Auxiliaries in Southwest Synod was doubled during the past year.

A very efficient Auxiliary is that of Zion Church, Louisville, Kentucky. The president of this society writes: "Our Auxiliary is divided into groups of five each, and each meeting is put into the hands of a different group. This group with the leader, plans the program; one girl attending to the devotional, one to the entertaining, one to the light refreshments, and so on. We have chosen our society colors to be old-rose and silver-gray. Our committee is now choosing a special Auxiliary song and Bible verse. We are studying "Serving the Neighborhood." Each girl is keeping a notebook and at each meeting we take notes on the subject. Our leader has promised each one who has a satisfactory note-book at the end of the year one of the Auxiliary pins."

This Society did some practical work and made some Japanese mothers happy, by sending Mrs. Kriete an assortment of new-style patterns for small children's clothes, which she uses in her sewing classes.

These girls are also starting a nursery in their church where the mothers can bring their babies, leaving them in charge of Auxiliary girls while they attend the church service. They are planning to have a "Donation Party" to furnish their nursery with cots, buggies, toys, and such things. Surely these girls have caught the vision of true service!

And now for another splendid contribution to our Y. W. M. A. work from Southwest Synod, and that is our new Field Secretary, Miss Alma Iske, of Indianapolis, Indiana. Let us give Miss Iske a right royal greeting to our ranks, and let us pray that God may use her mightily to advance our Y. W. M. A. work, and through that the coming of His Kingdom in the world.

In September we begin our new study-book—"Playing Square With Tomorrow." This is a wonderful book; well-written, interesting, and basic in helping every

young girl to establish her true relation to herself, her fellowmen, and her God.

In carrying out the program for this study you will find helpful the Y. W. M. A. Program Packet, the Y. W. M. A. Song Book, and the Prayer Calendar. All of this literature can be obtained by members of Eastern and Potomac Synods, from Miss Carrie Kerschner, Fifteenth and Race Streets, Philadelphia, Pa. Members of all other Synods apply to Mrs. C. A. Krout, 244 South Washington Street, Tiffin, Ohio.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

The Mission Lights

WE hope to *light* 5000 new *Mission Lights* soon: we ought to *light* 10,000 but it is doubtful if we have the machinery to *light* them all. By *Mission Lights* we mean the thousands of children in our Reformed Church who are too young to attend Mission Band, but who should be enrolled with our missionary children. Through the *Mission Lights* we contemplate enrolling them in the Mission Band under the group called *Mission Lights*.

The W. M. S. and the forces of the Church engage to keep these *Lights* "trimmed and burning" bright for years to come. We like to contemplate the possibilities that rest in the future shining of the *Mission Lights*. What we do therefore we do in the full assurance that they will shine and kindle others. Their fathers and mothers may also be set aglow through them. For each of them, may we not suppose one less heather soul will grow up in the light. We need not limit the number to one, for God works by multiplication.

The enrolling is simple. The Mission Band Secretary or her assistant will solicit the enrollment of the wee one's name. The mother contributes 25 cents a year. It is needless to say that the fund so brought together will be devoted to some approved missionary purpose. The W. M. S. G. S.

will issue a beautiful certificate of enrollment to the child on requisition made to the General Secretary by the local Mission Band Secretary.

Once a year, in October, there will be a day set apart as "The Feast of Lights" for the entertainment and meeting of the mothers of the *Mission Lights*. We hope to insert in the columns of the *OUTLOOK OF MISSIONS*, in a future issue, a suggested program for that day.

Do not argue, "there are already a multiplicity of organizations, etc., etc." Try it out. The enrollment of *Mission Lights* will stand or fall on its merits or lack of merits; but *try it once*.

THANK OFFERING DEPARTMENT

Mrs. Allen K. Zartman

1354 Grand Avenue

Dayton, Ohio

The Thank-Offering

AN impression has gone out in certain parts of the church that a portion of the Thank-Offering may be applied toward the payment of the budget. This mistaken idea should be corrected at once. The two funds are separate and distinct. The budget is the obligation placed upon each member of the Missionary Society by the W. M. S. G. S. The Thank-Offering is a voluntary love gift—an expression to God for HIS GOODNESS AND LOVE. *Do not confound these two funds.* All the money coming in through the little boxes must be used for the Thank-Offering, and in no sense applied to the budget. We are most solicitous that every Society shall keep the Thank-Offering separate and sacred, so that it may be used for the objects designated by the Board.

No Department can succeed unless every one falls in line with, and obeys the rules of the Department. The Thank-Offering boxes can be secured from Mrs. A. K. Zartman, 1354 Grand Avenue, Dayton, Ohio, or through the Synodical Thank-Offering Secretaries. All literature pertaining to the Thank-Offering can be secured from Mrs. C. A. Krout, 244 S. Washington Street, Tiffin, Ohio, or Miss Carrie Kerschner, Ref. Publishing House,

Philadelphia, Pa. When ordering boxes, it would be a great saving of time and energy if you will state the Synod and Classis to which your Society belongs. It often requires a great amount of time and research to locate some of the Societies.

We suggest that all the Thank-Offering Secretaries get on their job at once. More than half the year is already gone, the time for the annual ingathering will soon be here. November is the month, and it should be looked forward to with great anticipations and delight. It should be a very happy month for every Missionary Society.

Will the second year of the triennium show as large an offering and as cordial an expression of thanksgiving as the first? The Thank-Offering for the first year of the present triennium is \$36,155.45—an increase over the previous year of \$10,364.97. This is truly a cause for rejoicing and we wish here to express our appreciation to all Thank-Offering Secretaries and to all those who have contributed toward this splendid achievement.

It is only what we should expect that there should be a continuous growth in liberality and appreciation of God's unfailing goodness and love. Would it be too much of a venture to set the goal for the present year at \$50,000.00? Pray and work to this end, for with God all things are possible.

THE CHALLENGE FOR THE THANK-OFFERING 1921-1922

HOME

Salary for Sewing teacher, Bowling Green, Completion of Community House, San Francisco, Complete support of American Deaconesses, Support of Jewish Work, Brooklyn.

FOREIGN

Ziemer Memorial Schools, Yochow, China. Completion of Building Fund for Bible Women's Training School, Yochow. Esther Shuey Snyder Memorial Building for training of Bible Women, Shenchow, China.

Y. W. M. A. Auxiliary Thank-Offering To General Work of Indian Mission.

Mission Band Thank-Offering For Kindergarten Building, Sendai, Japan



ALUMNI OF THE UNIVERSITY OF CALIFORNIA, 1892-1893. PHOTOGRAPHED AT THE UNIVERSITY OF CALIFORNIA, BERKELEY, CALIF., 1893.

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Meetings,

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

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For the Board of Home Missions

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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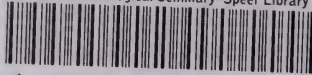
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